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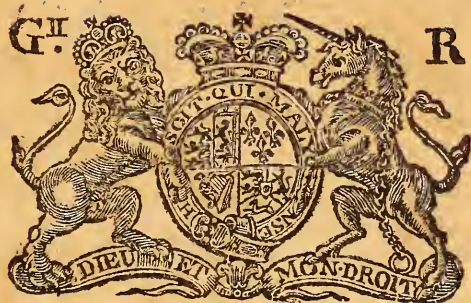


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GEORGE R.

GEORGE the Second, by the Grace of God, King of *Great-Britain, France, and Ireland*, Defender of the Faith, &c. To all our loving Subjects to whom these Presents shall come, *Greeting* :

WHEREAS our Trusty and Well-beloved *Edward Wicksteed*, of our City of *London*, Bookseller, hath humbly represented unto us, That he is now about to publish a Work, Entitled,

The Young Gentleman and Lady Instructed in such Principles of

Politeness, Prudence, and Virtue,

as will lay a sure Foundation for gaining Respect, Esteem, and Satisfaction in this Life, and Eternal Happiness in a future State; interspersed with such Observations and Maxims, as demonstrate the Danger and Folly of VICE, and, the Advantage and Wisdom of VIRTUE.

AND whereas the said *Edward Wicksteed* has informed us, that the said Work has been perfected with great Labour, Study, and Expence, He has therefore humbly pray'd us to grant to him the said *Edward Wicksteed*, Our *ROYAL PRIVILEGE, LICENCE, and AUTHORITY*, for the *SOLE* Printing, Publishing, and Vending the said Work, in as ample Manner and Form as has ever been done in Cases of the like Nature. WE being graciously inclin'd to give all due Encouragement to Works that may be

Of Publick Use and Benefit,

are pleas'd to condescend to his Request, and DO by these Presents (as far as may be agreeable to the Statute in that Case made and provided) give and grant to the said *Edward Wicksteed*, his Executors, Administrators, and Assigns, full Power, Licence, Privilege, and sole *AUTHORITY*, for the *SOLE* Printing, Publishing and Vending the said Work, together with all and all Manner of Amendments, Corrections, Alterations, and Additions of or to the same, during the Term of *Fourteen Years*, to be computed from the Date hereof; and our express Will and Pleasure is, and we do hereby strictly charge, command and prohibit all and every Person and Persons whatsoever, within our Kingdoms and Dominions, that they, nor any or either of them presume in any manner or wise to reprint, abridge, or extract the same, or any Part or Parts thereof, either in the like, or in any other Form or Forms, Volume or Volumes whatsoever; OR to import, buy, vend, utter, or distribute, any Copies thereof, or of any Part or Parts thereof, that are or shall be printed or reprinted beyond the Seas, during the aforesaid Term of *Fourteen Years*, without the *AUTHORITY, Consent, or Approbation* of the said *Edward Wicksteed*, his Executors, Administrators, or Assigns, by Writing under his or their Hands and Seals first had and obtained, as they and every of them offending herein will answer the Contrary at their Peril, and such other Peines and Penalties as by the Laws and Statutes of our Realms may be inflicted. WHEREOF the Commissioners and other Officers of our Customs, the Master, Wardens, and Company of Stationers of *London*, and all other Officers, Ministers, and others, whom it may concern, are to take Notice, that a strict Obedience be given to our Pleasure herein signified.

Given at our Court at St. James's the Twenty-Eighth Day of April, 1747, in the Twentieth Year of our Reign.

By his Majesty's Command,

HOLLES NEWCASTLE.

THE
Y O U N G
GENTLEMAN AND LADY
I N S T R U C T E D
I N S U C H
P R I N C I P L E S
O F

POLITENESS, PRUDENCE, and VIRTUE;

As will lay a sure FOUNDATION for gaining

RESPECT, ESTEEM, and SATISFACTION in this LIFE,
and ETERNAL HAPPINESS in a FUTURE STATE.

Interpersed with such

OBSERVATIONS and MAXIMS;

AS DEMONSTRATE

The DANGER and FOLLY of VICE,

AND THE

ADVANTAGE and WISDOM of VIRTUE.

AUTHORISED by the KING's Most Excellent MAJESTY.

The SECOND EDITION corrected and improved, with a
large and copious INDEX.

V O L. II.

L O N D O N :

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T H E

The Young Gentleman and Lady Instructed.

C H A P. X. Of *Pride* and *Ambition*.

The Contents.

- I. Of *pride* or *vanity*; its danger and folly. CHAP.
II. Of the love of praise; and of X.
affectation. III. Of *ambition*, both good and bad. IV. Of the difficulty of obtaining fame.

NO considerate man has any thing in his understanding, in his will, or in his present condition, that should tempt him to pride or vanity: and yet, there is no passion, which steals into the heart more imperceptibly, and covers itself under more disguises. Vanity appears under a multitude of shapes, and breaks out in ten-thousand different symptoms in every constitution. There is not that man living that does not feel it in himself, and yet wonders to see it in his fellow creature: though there is no temptation to this vice from

Section I.

CHAP. from the reflection upon our being in gene-

X. ral, or upon any comparative perfection,
 { whereby one man may excel his neigh-
 Section bour. For, were he not a sinful creature,

I. { he would not be subject to a passion, which
 rises from the depravity of his nature ;
 were he not an ignorant creature, he would
 see that he has nothing to be proud of ;
 and were not the whole species miserable,
 he would not have those wretched objects
 of compassion before his eyes, which are
 the occasions of this passion, and which
 makes one man value himself more than
 another, without any regard to his own or
 the others real worth. If therefore we are
 puffed up with knowledge, it ought to be
 considered in the ballance, that notwith-
 standing the greater a man's knowledge is,
 the greater motive he may seem to have
 for pride ; in the same proportion, as the
 one rises, the other sinks ; it being the chief
 office of wisdom to discover to us our weak-
 nesses and imperfections of nature in our-
 selves first, before we should attempt a-
 nothers character. Therefore, it has been
 well observed, that folly is the foundation
 of pride, and the natural superstructure of
 it is madness.

Let us then resolve to guard against a
 passion, which makes such havock in the
 brain,

brain, and produces so much disorder inCHAP. the imagination and judgment. Let us en- X. deavour to keep down the secret swellings of resentment, and stifle the very first sug- *Section* gestions of self-esteem; and to establish I. our mind in tranquillity; and so to value nothing in our own, or in anothers possession, as to lose our reason in its esteem or pursuit. And as the properest way to make an estimate of ourselves, is to consider seriously, what it is we value or despise in others; we ought not to admire in ourselves, what we are so ready to laugh at in our neighbour. Because the folly lies here: we are apt to pride ourselves in worthless, or perhaps, shameful things; and, on the other hand, count that disgraceful, which is our greatest and truest honour. How ridiculous is it, for a man to boast of the goods of fortune, a gay dress, or a new title? Which flows from want of reflection, and ignorance of ourselves; whereas knowledge and humility come upon us at once. And much less can we with reason pride ourselves in those things, which at some time of our life we shall certainly despise as idle, trifling, insignificant, and it may be, injurious and hurtful.

And

CHAP. And after all the lovers of praise take

X. wrong measures to attain their darling ob-
 ject: for, would a vain man consult his
 own heart, he would find, that if others
 knew his weaknesſes, as well as he himſelf
 doth, he could not have the impudence to
 expect the eſteem of the publick. Or if
 we will give ourſelves the trouble of look-
 ing backward and forward, on the ſeveral
 changes, which we have already undergone
 and hereafter muſt try, we ſhall find that
 the greater degrees of our knowledge and
 wiſdom, ſerve only to ſhew us our own
 imperfections both in body and mind.

Therefore let us value ourſelves upon
 thoſe things, which ſuperior beings think
 valuable; ſince that is the only way for us
 hereafter not to ſink in our own eſteem.
 It is for want of this reflection that we find
 the whole ſpecies of our youth, and grown
 men, incorrigibly prepoſſeſſed with vanity,
 pride, or ambition, according to the reſpec-
 tive purſuits, to which they turn themſelves
 in life; by which means the world is in-
 fatuated with the love of appearances, in-
 ſtead of realities and ſubſtance: for, the vain
 man takes praise for honour, the proud
 man ceremony for reſpect, and the ambi-
 tious man power for glory and honour.
 The foundation of all which is, that they
 are

are grounded upon falshood : for, if men, CHAP. X.
 instead of studying to appear considerable, X.
 were in their own hearts possessors of the *Section*
 requisites for esteem, the acceptance they 2.
 otherwise unfortunately aim at would be as
 inseparable from them, as approbation is
 from truth itself, or light from darkness.
 As it is the nature of vanity to impose false
 shews for truths ; so does it also turn real
 possessions into imaginary ones. And he
 that assumes to himself what he has not,
 robs himself of what he had before. From
 this one source arise all the imposters in
 every art and profession, in all places, among
 all persons, in conversation, as well as in
 business. And from hence it is, that a
 vain fellow takes twice as much pains to be
 ridiculous, as would make him sincerely
 agreeable and well esteemed.

II. I confess, that as the love of praise
 is implanted in our bosoms, as a strong in-
 centitive to worthy actions, it is a very dif-
 ficult task to get above a desire of it for
 things, that should be wholly indifferent to
 us. Thus it is that the dressing part of
 men are uneasy till they are regarded for a
 well-tied cravat, an hat cocked with an un-
 common briskness, a very well-chosen coat,
 or for other instances of merit, which they
 are impatient to see pass without some par-
 ticular observation. And women, whose
 hearts

CHAP. hearts are fixed upon the pleasure they have,

X. in the consciousness that they are the objects of love and admiration, are ever

Section

2.

altering the air of their countenances, and the hearts of their beholders with new sense of their beauty, shape, and features. This apparent affectation, arising from an ill-governed consciousness, is not so much to be wondered at in such loose and trivial minds as these: but when we see it reign in characters of worth and distinction; when we see it creep into the heart of the wise man, as well as into that of the coxcomb and pedant, it is what we cannot but with some indignation lament: and when we see a man of sense look about for applause, and discover an itching inclination to be commended, laying traps for a little incense, even from those, whose opinion he values in nothing but his own favour, there is no safety against this weakness; and no-body knows whether he is guilty of it or not, when he gives the passion for praise an unbridled liberty: for, our pleasure in little perfections robs us of what is due to us for great virtues and worthy qualifications. And the wild havock affectation makes in that part of the world, which should be most polite, is visible wherever we turn our eyes: it pushes men not only into impertinences in

con-

conversation, but also in their premeditated CHAP.
speeches and harangues. X.

The pernicious humour of taking snuff, and looking dirty about the mouth, by way of ornament, is another affectation much in fashion: and I have read somewhere that a certain eminent story-teller and politician, took half an ounce in a few seconds, and did mortgage a pretty tenement near the town, merely to improve and dung his brains with this polifick powder of tobacco. A pinch supplies the place of, *as I was saying*, and *so sir*, and then the snuff-taker goes on currently enough in that, which the learned call the insipid stile. An observation that easily leads me into a philosophick reason for taking snuff, which is done only to supply with sensations the want of thought: for, as it is natural to lift a man's hand to a sore, when he fears any thing coming at him; so when a person feels his thoughts are run out, and has no more to say, it is as natural to supply his weak brain with powder at the nostrils; as the nearest place of access to the brain. And this is so evident, that nature suggests the use according to the indigence of the persons, who use this medicine, without being prepossessed with the force of fashion, custom or pleasure. But however low and poor the taking snuff argues a man to be, in his own stock of

B 4

thoughts

CHAP. thoughts, or means to employ his brains and

X. his fingers: yet their is a poorer creature in
 Section the world than he, and this is a borrower of
 3. snuff; a fellow that keeps no box of his
 own, but is always asking others for a dust
 of tobacco. But of all things commend me
 to the ladies, who are got into this pretty
 help to discourse, talk so much and are so
 learned, especially if they are above being
 contradicted; Yet let them take care of the
 accident, which is reported once to have be-
 fel one of their sex, who had a very pretty
 fellow confined in her closet, to avoid some
 company that unawares came to pay her a
 visit; for, as she made an excuse to go in
 to him for some implement they were talk-
 ing of, her eager gallant snatching a kiss, and
 being unaccustomed to snuff, some grains
 from off her upper lip made him sneeze a-
 loud, which alarmed the visitants, and made
 a discovery, that profound reading, very
 much intelligence, and a general knowledge
 of who and who's together, could not fill
 her vacant hours so much, but that she was
 sometimes obliged to descend to entertain-
 ments of a less spiritual nature.

III. But to resume our former obser-
 vations: as the desire of fame in men of true
 wit and gallantry, shews itself in proper in-
 stances, the same desire in men, who have
 the ambition, without proper faculties, runs
 wild,

wild, and discovers itself in a thousand ex-CHAP.
travagancies, by which they would signalize X.
themselves from others, and gain a set of
admirers: so that the motive of this mon-
strous affectation in the above-mentioned, *Section*
and the like particulars, I take to proceed 3.
from that noble thirst of fame and reputa-
tion, which is planted in the human heart:
and as this produces elegant writings, and
gallant actions, in men of great abilities; it
also brings forth spurious productions in men,
who are not capable of distinguishing them-
selves by things, which are really deserving
of praise. But blessed be our genius, that
these ill qualities are to be found only in
such as have so little minds, as to circum-
scribe their thoughts and designs, within
what properly relates to the value, which
they think due to their dear and amiable
selves: ambition, which is a fault of such
as think themselves born for moving in an
higher orb, and prefer being powerful and
mischievous, to being virtuous and obscure,
is a great impediment to honour and virtue.
Though,

When this principle meets with an honest
mind, and great abilities, it does infinite ser-
vice to the world: On the contrary, when
a man only thinks of distinguishing himself,
without being thus qualified for it, he be-
comes a very pernicious, or a very ridiculous
part

CHAP. part of human kind : yet the restless desire

X. of exerting themselves above the common
 level of mankind, is not to be resisted in
Section some tempers; and minds of this make,

3. may be observed in every condition and
 state; the soil of whose constitution runs
 into tares and weeds, when they do not
 make to themselves, or meet with employ-
 ment: and instead of courting proper occa-
 sion to rise above others, they will be ever
 studious of pulling others down to them;
 it being the common refuge of disappointed
 ambition, to ease themselves by detraction
 and slander. But this should not discourage
 a generous mind from an ambition, if not to
 advance itself in another world, at least to
 preserve its post in it, and out-shine its infe-
 riors in virtue here, that they may not be
 put above it, in a state which is to settle the
 distinction for eternity hereafter.

Pride, which leadeth to a good end, can-
 not be a vice, since it is the beginning of
 virtue; and to be pleased with just applause,
 is so far from a fault, that it would be an
 ill symptom in a woman, who should not
 place the greatest part of her satisfaction in
 it. Humility is, no doubt, a great virtue;
 but it ceaseth to be so, when it is afraid to
 scorn an ill thing. Against vice and folly,
 it is becoming a woman to be haughty; but
 she must not carry the contempt of things

to arrogance towards persons; and it must be done with fitting distinction, else it may be inconsistent, by being unseasonable. A pride that raiseth a little anger to be outdone in any thing that is good, will have so good an effect, that it is very hard to allow it to be a fault. It is safer for a woman to be thought too proud than too familiar.

CHAP.

X.

Section

3.

It is our great comfort, that notwithstanding providence has placed mankind in different stations of life, the highest station of human life is to be attained by each man that pretends to it: for, every man can be as valiant, as generous, as wise, and as merciful, as the faculties and opportunities, which God and fortune have blessed him with will permit. The person that can say to himself, I do as much good, and am as virtuous, as my most earnest endeavours will allow me, whatever is his station in the world; he is, to himself, possessed of the highest honour, and greatest happiness: and if ambition is not thus turned, it is no other than a continual succession of anxiety and vexation of spirit; but when it has this cast, it invigorates the mind; and the consciousness of its own worth, is a reward, which it is not in the power of envy, reproach, or detraction, to take away. Hence I infer, that the seat of solid honour is in a man's own bosom, and no one can want support, who is in possession

CHAP. sion of an honest conscience ; but he who
 X. would suffer the reproaches of it for other
 { greatness, which can by no means equal it.
 Section For, such an ambition would be independant,
 3. and would consist only in acting what to a
 { man's own mind appears most great and
 praise-worthy : it is a pursuit in the power
 of every man, and is only a regular prosecution
 of what is approved by every one ; and
 as no body can be robbed of their good intention,
 it can be interrupted by no outward accidents ;
 and such an ambition pushes the soul to such
 actions, as are apt to procure honour and reputation
 to itself : and if we carry our reflections higher,
 we might discover further ends of providence in
 implanting this passion in us.

Men of the greatest abilities, are most
 fired with ambition ; and, on the contrary,
 mean and narrow minds are the least actuated
 by it. There would be but small improvements
 in the world, were not there some common
 principle of action working equally with all
 mankind ; of which sort is the principle ambition,
 or a desire of fame ; by which great endowments
 are not suffered to lie idle and useless to the
 publick, and many vicious men are over-reached,
 as it were, and engaged, contrary to their natural
 inclinations, in a glorious and laudable course
 of life. Yet were not this desire of fame
 very

very strong, the difficulty of obtaining it, CHAP. and the danger of losing it when obtained, X. would be sufficient to deter a man from a pursuit so vain and troublesome. For, there are but few whose virtues are not obscured by the ignorance, prejudice, or envy of those, that look on; for as much, as some men cannot discern between a noble and a mean action; others are apt to attribute them to some false end or invention; and others purposely misrepresent, or put a wrong interpretation on all that we do; others vary in their praises of one, who sets too great a value on them, lest they should raise him too high in his own imagination: and, finally, some men take an ill-natured pleasure in crossing our inclinations, and disappointing us in what we most delight ourselves.

Again; this desire of fame, naturally betrays the ambitious man into such indecencies, as are a lessening to his reputation and honour. Vanity is the natural weakness of an ambitious man, which exposes him to the secret scorn and derision of those he converses with, and ruins the character he industriously endeavours to advance: it often puts him upon empty boasts and ostentations of himself, and betrays him into vain, fantastick recitals of his own performances. Such a one is ever afraid, lest
any

CHAP. any of his actions should be thrown away in
 X. private, least his deserts should be conceal-
 ed from the notice of the world, or receive
 Section any disadvantage from the reports made of
 4. them by others. The vain man's discourse
 generally leans one way and, whatever is
 the subject of it, tends obliquely, either to
 the detracting from others, or to the extolling
 of himself for excellencies, which none but
 himself can see that he is possessed of. Which
 desire of fame, is looked on as a meanness
 and an imperfection wherever it is found :
 whereas, a solid and substantial greatness of
 soul, looks down with a generous neglect
 on the censures and applauses of the multi-
 tude, and places a man beyond the little
 noise and strife of the malicious.

IV. Fame is a thing difficult to be
 obtained by all, but particularly by those
 who thirst after it ; since most men have so
 much either of ill-nature, or of wariness,
 as not to gratify and sooth the vanity of the
 ambitious man. And since this very thirst
 after fame naturally betrays him into such
 indecencies, as are a lessening to his repu-
 tation, and is itself looked upon as a weak-
 ness in the best of men ; it certainly is a for-
 cible exception, that there cannot be any so-
 lid happiness in the success of ambition : for,
 it is in the power of the meanest of the
 people to disturb us by calumny, if we val-
 ue

lue popular praise. For, we cannot look into CHAP.
a village, but we see crowds in actual pos X.
session, of what we seek only the appear-
ance, if we value the fame of being happy. *Section*
Besides, there is, I know not what malign- 4.
nity in the minds of ordinary men to op-
pose us, in what they see us fond of ; and
it is a certain exception against a man's re-
ceiving applause, that he visibly courts it
in his behaviour, should it not weigh with
great and understanding spirits to curb this
passion, when they see it in the lives of
such, as one would believe, were far e-
nough removed from the ways of ambi-
tion, pride, and affectation ? Do not the
country squires of this nation, even eat
and drink out of pride and ambition ? And
shall not a vain-glorious fox-hunter enter-
tain half a country, for the ostentation of
his beef and beer, without the least affecti-
on for any of the crowd that sit at his ta-
ble ? His vanity is to feed them ; because he
thinks it a superiority over them that he does
so : and they devour him ; because they know
that he treats them out of insolence and osten-
tation. And though this, indeed, is ambi-
tion in grotesque, it may figure to us the
condition of politer men, whose only pur-
suit is publick fame.

C H A P. XI.

Of Justice and Honesty.

The Contents.

CHAP. I. *Of the injustice of judging men in gross ;*
 XI. *with some observations on physiognomy and*
 { *appearances. II. Of plain dealing, dis-*
cretion and cunning. III. Of debtors and
of running into debt.

Section I. { **M**Y next consideration shall be to
 trace the steps of justice and honesty, and, at the same time, to discover the means, by which these noble principles are frequently corrupted and defeated.

It is a piece of justice we owe to one another, to think evil of no person ; and to do unto all men, as we would they should do unto us : yet I cannot help observing, how men suffer themselves to be blinded with prejudice and inclination ; how readily they pronounce to every man's character, which they can give in two words ; and make him either good for nothing, or qualified for every thing : whereas did we rightly consider our natural composition, there

there is, indeed, no such thing as a per-
 son entirely good or bad ; virtue and vice,
 are blended and mixed together, in a greater
 or less proportion in every one ; and if we
 search for some particular good quality in
 its most eminent degree of perfection, we
 shall often find it in a mind, where it is
 darkened and eclipsed by an hundred other
 irregular passions and inclinations.

CHAP.

XI.

Section

I.

Those, who search thoroughly into human nature, will find it much more difficult to determine the value of their fellow creatures ; and that mens characters are not thus to be given in general words : for, besides the partiality and injustice of giving our judgment upon men in gross, who are such a composition of virtues and vices, of good and evil ; I might carry this reflection still further, and make it extend to most of their deeds. The very same action may sometimes be so oddly circumstanced, that it is difficult to determine, whether it ought to be punished or rewarded. Did we fairly weigh every circumstance, we should frequently find men obliged to do that action we at first sight condemn, in order to avoid another we should have been much more displeased at : Or, did we nicely examine such actions, as appear more dazzling to the eye, we should find most of them either deficient and lame in several parts, produced
 by

CHAP. by a bad ambition, or directed to an ill use :

XI. therefore, as men have either no character
 at all, or that of being inconsistent with
 themselves, they sin against justice that judge
 of all men in the gross.

I. It is true, that the wise man saith, we may be distinguished by our countenance, air, gait, or our behaviour ; and we generally see, that every one, in some degree, think themselves masters of that art, which is generally distinguished by the name of physiognomy ; and naturally form to themselves the character or fortune of a stranger, from the features and lineaments of his countenance : so that we are no sooner presented to any one we never saw before, but we are immediately struck with the idea of a proud, a reserved, an affable, or a good-natured man : and, upon our first going into company of strangers, our benevolence or aversion, awe or contempt, frequently rises naturally towards several particular persons, before we have heard them speak a single word, or so much as know, who they are that we so readily pass our judgment upon. Because, as it is commonly thought, that as a man hath in his mould of his face a remote likeness to that of an ox, a sheep, a lion, an hog, or any other creature: he hath the same resemblance in the frame of his mind, and is subject to those

those passions which are predominant in the creature that appears in his face. But whether or no the different motions of the animal spirits in different passions, may have any effect on the mould of the face, when the lineaments are pliable and tender, or whether the same kind of souls require the same kind of habitations, I am not able to determine.

CHAP. XI.
Section

I.

But, I think, nothing can be more glorious in such cases, than for a man to give the lie to his countenance, and to be an honest, just, good-natured man, in spite of all those marks and signatures, which nature seems to have set upon him for the contrary vices: which, I apprehend, can never fail those, who, instead of being exasperated by their own looks, or envying the looks of others, apply themselves entirely to the cultivating of their minds, and getting those beauties, which are more ornamental, and more lasting. Besides, there is a double praise due to virtue and good manners, when it is lodged in a body that seems to have been prepared for the reception of vice and ill breeding. I doubt not, therefore, but that I may see many an amiable piece of deformity, and a certain cheerfulness in as bad a system of features, as ever was clapped together; and such a one will appear more lovely, than all the bloom-

CHAP. blooming charms of an ambitious beau, or
 XI. an insolent coquet.

Section

2.

II. In order to avoid the doing of a mean thing, and to escape the imputation of unjust or dishonest, we must deal plainly with all mankind: we must not be carried away with an artful behaviour, but chuse rather to be accounted discreet than cunning: for, at the same time that I think discretion the most useful talent a man can be master of, I look upon cunning to be the accomplishment of a little, mean, ungenerous soul. Solid discretion points out the noblest ends, and pursues the most proper and laudable means of obtaining them: cunning has only selfish aims, and sticks at nothing, which may make them succeed to mean purposes: discretion has large and extended views, and, like a well formed eye, commands a whole horizon: cunning is a kind of short-sightedness, that discovers the minutest objects, which are near at hand, but is not able to discern things at a distance, so as to guard against misfortune. Discretion, the more it is discovered, gives a greater authority to the person who possesses it: cunning once detected, loses its force, and makes a man incapable in bringing about even those events, which he might have done, had he passed only for a plain fair dealer. Discretion is the perfection of reason,

reason, and a guide to us in all the duties of CHAP. life: cunning is a kind of instinct, that on- XI. ly looks out after our immediate interest and welfare, which it is always ready to *Section* promote, by any base, and, sometimes, by 2. unwarrantable means: it often degenerates into the shameful art of cheating, and sharpen- ing.

Thus we see not only the gamester, but men that would be accounted fair dealers, guilty of this crime. There are some that are worth above 50,000 *l.* by means much more indirect than by false dice. A gamester, bad as he is, is much the honester man than the griping usurer; the one gets money by men's follies, and the other gets his by their distresses: the griping usurer is a creature that cheats with credit, and is a robber in the habit of a friend. He should know himself to be but a repository for cash: he is just such an utensil as his iron chest, and may rather be said to hold money, than to possess it: the declining merchant communicates his griefs to him, and he augments them by extortion, besides he that borrows, does it out of necessity; he that plays, does it out of choice, and for his diversion. Therefore, if any regard is to be had to the merit of the persons we injure, he certainly is the more blameable, that oppresses an unhappy man, than he

CHAP. that cheats a foolish one: there is nobody

XI. exempt from the adverse strokes of fortune;
 and he who adds to them, when he might
Section relieve them, is certainly a worse subject,
 3. than he, who unburdens a man overladen
 with so much prosperity that he becomes
 uneasy therewith till it is taken from him.

III. But, as all this evil is the companion of debt, and debt the natural consequent of bad oeconomy, I shall endeavour to deter you from contracting debts above your real or settled income, by laying before you the bad effects, which such a conduct has both upon the debtor and creditor.

For, is it not a sad thing to hear a shop-keeper say, I am become a bankrupt, by trusting goods to persons of quality; who have brought poverty and distress upon the world below them, while they themselves are sunk in pleasures and luxury, supported at the expence of those very persons whom they treated with negligence, as if they did not know whether they dealt with them or not; and yet the root of this evil does not always proceed from injustice in the men of figure, but often from a false grandeur, which they take upon them in being unacquainted with their own business; not considering how mean a part they act when their names and characters are subjected to
 the

the little arts of their dependants and servants; though it is with many, a natural consequence of being a man of fortune, that they are not to understand the disposal of it; and they seem to long to come to their estates, only to put themselves under new tutors and managers. Infomuch that it has been known that a young fellow, who was regularly bred to the law, and was very expert at it, till he had an estate fallen to him; and who could before prove the next land he cast his eye upon his own; and was so sharp, that a man, at first sight, would give him a small sum for a general receipt, whether he owed him any thing or not, upon coming to an estate has immediately forgot all his diffidence of mankind, and become the most manageable thing breathing; so as immediately to want a stirring man to take upon him his affairs, to receive and pay, and do every thing, which he himself was now too fine a gentleman to understand, and manage; till at last he, who would have got an estate, had he not come to one, is in a fair way to starve; because one fell to him. I would tell these fine gentlemen, and all such like managers, that they are much mistaken in the sense of superiority, to believe that a figure, or an equipage gives them precedence to other people.

CHAP. The gentry of England formerly main-
XI. tained their pre-eminence over the lower
Section rank, by their bounty, munificence, and
3. hospitality; and it is a very unhappy change
if at present, by themselves, or their agents,
the luxury of the gentry is supported by
the credit of the trader or shop-keeper.
And though nothing can create respect from
mankind, but laying obligations upon them;
it may very reasonably be concluded, that
if it were put into a due ballance, accord-
ing to the true state of the account, many,
who believe themselves in possession of a
large share of dignity in the world, must
give place to them, who are much beneath
them: For the greatest of all distinctions
in civil life, is that of debtor and creditor,
so that he, who can say to another, Pray
master, or, pray, my lord, give me my
own; can as justly tell him, it is a fantas-
tical distinction you take upon you, to pre-
tend to pass upon the world, for my mas-
ter or lord; when at the same time, that
I wear your livery, you owe me wages:
Or, while I wait at your door, you are a-
shamed to see me, till you have paid my
bill for your coach, your cloaths, or it may
be, for the maintenance of your family.
Would not one then think it impossible,
that a man, who is given to contract debts,
and knows, that his creditor has, from that
moment,

moment, in which he transgresses payment, CHAP.
so much, as that demand comes to, in his XI.
debtor's honour, fortune and liberty, should Section
ever enjoy a peaceable mind? Would not 3.
one think he did not know, that his cre-
ditor can say the worst thing imaginable of
him; to wit, that he is unjust, without de-
famation; and can seize his person, with-
out being guilty of an assault, when we
see no reformation, nor care to pay his
debts? Yet, such is the loose and abandon-
ed turn of some men's minds, that they
can live under those constant apprehensions,
and still go on to encrease the cause of so
much disgrace. I apprehend that there
cannot be a more low and servile condition,
than to be ashamed, or afraid, to see any
one man breathing; and yet he, that is
much in debt, is in that condition with re-
lation to all his creditors. The debtor is
the creditor's criminal, and all the officers
of power and state, whom we behold, make
so great a figure, are no other than so ma-
ny persons in authority, to make good his
charge against the unjust dealer. And as
human society depends upon his having the
vengeance law allots him; the debtor owes
his liberty to his neighbour, as much as
the felon does his life to his sovereign.
Yet I would not be thought to be thus
severe against all debtors; for there are in-
deed circumstances, wherein men of honest
nature

CHAP. natures may become liable to debts, by

XI. some unadvised behaviour in any great point
 of their life, or mortgaging a man's hone-
Section sty, as a security for that of another, and

3. the like: these instances are so particular
 and circumstantiated, that they cannot come
 within general considerations; but I only
 declaim against such as keep up a farce of
 retinue and grandeur, within their own
 houses; and shall shrink at the expectation
 of surly demands, at their doors, or about
 their coaches. Is it not a deplorable case,
 that many families have put it into a kind
 of method of being in debt from generation
 to generation? The father mortgages when
 his son is very young; and the boy is to
 marry, as soon as he is at age to redeem it,
 and find portions for his sisters; and he, no
 ways degenerating from the qualifications
 of his ancestors, shall continue in the same
 way of living, at the expence of the trades-
 men. The free manner, in which people
 of fashion are discoursed of, on these ac-
 counts, is but a just reproach of their fail-
 ures in this kind. To hear one complain
 that such a lady's finery is the occasion
 that his own wife and daughter appear so
 long in the same gown: Another, that all
 the furniture of her visiting apartment are
 no more her's, than the scenery of a play
 are the proper goods of the actresses: And
 the butcher and the poulterer saying, that

at

at their proper charge, all that family has CHAP.
been maintained, since they last came from XI.
their country seat, should deter the rich and Section
the noble from such scandalous practices. 3.
And what shall I say of the melancholy rela-
tions of the great necessities tradesmen are driven to, who support their credit in spite of the faithless promises, which are made them, and the abatement, which they suffer when paid, by the extortion of upper servants? And, should not these reflections stop the most thoughtless man, in the career of his pleasures, if rightly represented to his views? Let such people reflect, that no one is master of his estate, wife, or family, longer than he continues to improve, cherish, and maintain them, upon the basis of his own property, without incursions upon his neighbours.

He, who has not a regard to strict justice in the commerce of life, can be capable of no good action in any other kind; but he, who lives below his income, lays up every moment of life armour against a base world, that will cover all his frailties, while he is so fortified; and enlarge them, when he is naked and void of help. The only excuse that appears in the favour of the genteel debtors, is, that as there are tempers made for command, and others for obedience, so there are men born for acquiring possessions, and others incapable of being better than mere lodgers in the
houses.

CHAP. houses of their ancestors, and have it not in

XI. their very composition to be proprietors of
 any thing they possess; and being moved

Section only by the mere effects of impulse, their

3. good-will and disesteem are to be regarded
 equally; as neither is the effect of their judg-

ment. A loose temper makes a man profuse of what is his own, and covetous of what is anothers. These men are usually amiable to ordinary eyes; but in the sight of reason, nothing is laudable but what is guided by reason and discretion. Therefore the covetous prodigal is of all others the worst man in society: if he would but take time to look into himself, he would find his soul all over wounded with broken vows and promises; and his retrospect on his own actions would not consist of reflections upon those good resolutions after mature thought, which are the true life of a reasonable creature, but the nauseous memory of imperfect pleasures, idle dreams, and occasional diversions.

There is another fatal error, if that may be called by so soft a name, which entails debts upon an estate; and proceeds from a false shame of appearing, what they really are; when the contrary behaviour would in a short time advance them to the condition, which they would perswade the world they are in. Such a one endures the torments of

po-

poverty to avoid the name of being less wealthy: they that go to his house see great plenty; but are served in a manner that shews it is all unnatural, and that the master's mind is not at home in the midst of all his grandeur. And what gives the unhappy man this peevishness of spirit, is, that his estate is dipped, and is eating out with usury; and yet he has not the heart to sell any part thereof, to pay his debts. A haughty stomach, at the cost of restless nights, constant inquietudes, danger of affronts, and a thousand nameless inconveniences, preserves this canker in his fortune, rather than it should be said he is a man of fewer hundreds a year than he has been commonly esteemed; whereas to pay for, personate and keep in a man's hands, a greater estate than he really has, is of all others the most unpardonable vanity, and must in the end reduce to dishonour the man who is guilty of it: Yet it is impossible to convince such a one, that if he sold as much as would pay off that debt, he would save four shillings in the pound, which he gives for the vanity of being the reputed master of what he does not enjoy.

And here I can't but reflect on the different effects, which the fear and shame of poverty produce. He that is moved by the shame of poverty launches into unnecessary equipage, vain expence, and lavish entertainments:

fear

CHAP. fear of poverty makes another allow him-

XI. self only plain necessaries, appear without a
Section servant, sell his own corn, attend his labours, and be himself an example of labour.

3. Shame of poverty makes one go every day a step nearer to it: and fear of poverty stirs up another to make every day some farther progress from it. So that tho' the motive of action is of so near affinity in both, and may be resolved into this, that to each of them poverty is the greatest of all evils; yet are their manners very widely different, and these different motives produce the excesses, which men are guilty of, in the negligence of, and provision for themselves. Usury, stock-jobbing, extortion and oppression, have their seed in the dread of want; and vanity, riot and prodigality, from the shame of it: and as both these excesses are infinitely below the pursuit of a reasonable creature, it would methinks be no ill maxim of life that every man would point to himself what sum he would resolve not to exceed in his expences. By this means he might, as it were, cheat himself into a tranquility on this side of that expectation; or convert what he should get above it to nobler uses, than his own necessities and pleasures.

C H A P. XII.

Of Riches and Poverty.

The Contents.

- I. *Of the advantages of a competent fortune ;* CHAP. XII.
of getting riches, and of being reduced to poverty. II. *What it is that makes a man*
truly great. III. *How far we may assume*
to ourselves the honour due to our ancestors,
family, and birth ; shewing, that true no-
bility consisteth not in birth, titles, and ho-
nours, but in virtue : also of the folly of
a levee. IV. *Of patrons and dependants.*
V. *Of gentlemen's behaviour to their chap-*
lains. VI. *Of gentlemen ; and of some of*
their relaxations. VII. *Of covetousness,*
and its bad effects : and of money, usurers,
and usury.

THE best and wisest of men, though Section I.
they may possibly despise a good
part of those things, which the
world calls pleasures, can, I think, hardly
be insensible of that weight and dignity,
which a moderate share of wealth adds to
their characters, words, and deeds : and
every man of good common sense, may, if
he pleases, in his particular station of life,
most

CHAP. most certainly be rich : for, it is in the
 XII. power of every one alike to be thrifty. I
 believe, there are very few persons, who, if
Section they please to reflect on their past lives,
 I. will not find, that had they saved all those
 little sums, which they have spent unnecessarily ; they might at present have been
 masters of a competent fortune, that would
 have preserved them from the frowns of the
 world.

Every one may be diligent, and so methodize their business, as to do only one thing at a time ; which is the surest way to dispatch the most and the best business. Thus we often see men of dull and phlegmatick tempers arriving to great estates, by making a regular and orderly disposition of their business ; and that without it, the greatest parts, and most lively imaginations, rather puzzle their affairs, than bring them to an happy event : and the reason why we sometimes see that men of the greatest capacities are not so, is either because they despise wealth, in comparison of something else ; or, at least, are not content to be getting an estate, unless they may do it in their own way, and at the same time enjoy all the pleasures and gratifications of the world : for, there is certainly still remaining so large a field for invention, that a man of an indifferent head, might easily sit down,
 and

and draw up such a plan for the conduct CHAP.
and support of his life, as was never once XII.
yet thought of by our forefathers.

Section

I.

But then it may properly be asked, From whence does it proceed, that men of the brightest parts, and most comprehensive genius, compleatly furnished with talents for any province in human affairs, finished by nature and by art, should so often fail in the management of that which they so well understand, and want the address to make a right application of their own rules? which is certainly a prodigious inconsistency in behaviour: and yet it is common to see one of these gentlemen spending a fair fortune, running into every body's debt, without the least apprehension of a future reckoning; and at last leaving not only his own children, but possibly those of other people, by his means, in a starving condition: while a fellow, whom one would scarce suspect to be a rational creature, shall, perhaps, raise a vast estate out of nothing, and be the founder of a family, capable of being very considerable, and doing many illustrious services to his country: because the prodigal knows not how to enjoy ordinary life, nor is able to relish being without the transport of some passion, or gratification of some appetite or lust. Consequently, for want of this capacity, the world

CHAP. world is filled with whetters, tipplers, cut-
 XII. ters, sippers, and all the numerous train of
 those, who, for want of thinking, are forced
 Section to be ever exercising their feeling or tasting,
 2. to the ruin of both their estates and consti-
 tutions. Whereas the slower part of man-
 kind, who get estates, are the more imme-
 diately formed for that pursuit: they can
 expect distant things without impatience;
 because they are not carried out of their
 way, either by violent passion, or keen ap-
 petite. They that are addicted to delights,
 loath all business; but business is an enter-
 tainment to such as are cold to delight.

II. It is an old, but just observation,
 that nothing can be great, the contempt of
 which is great: so that the possession of
 wealth and riches, cannot give a man a ti-
 tle to greatness; because it is looked upon
 as a greatness of mind, to contemn these
 gifts of fortune, and to be above the desire
 of them, any farther than to answer the
 wise and good ends of providence. Yet it
 is an insolence natural to the wealthy world-
 lings to affix, as much as in them lies, the
 character of a man to his circumstances:
 it is ordinary with them to praise faintly the
 good qualities of those below them; and to
 say, it is very extraordinary in such a man
 as he is, or the like, when they are forced
 to acknowledge the value of him, whose
 low-

lowness upbraids their exaltation and grandeur.

CHAP.
XII.

Did we suppose that there are spirits or angels, who look into the ways of men, as it is highly probable there are, both from reason and revelation; How different are the notions, which they entertain of us, from those, which we are apt to form of each other? The most famous among us, are often looked upon with pity, with contempt, or with indignation; while those, who are most obscure among their own species, are regarded with love, with approbation and esteem, by those holy spirits. And though we are dazzled with the splendour of titles, the ostentation of learning, the noise of victories: they, on the contrary, see the philosopher in the cottage, who possesses his soul in patience and thankfulness, under the pressures of what little minds call poverty, distress, and ruin. A voluntary act of justice to our own detriment; a generous concern for the good of mankind; tears that are shed in silence for the misery of others; a private desire or resentment broken and subdued; and the evening's walk of a wise man, is more illustrious in their sight, than the march of a general at the head of a hundred thousand men to the field of battle. In short, a contemplation of God's works; an unfeigned

CHAP. feigned exercise of humility, or any other
 XII. virtue, are such actions as are glorious in
 their fights, and denominate men great and
 Section reputable.

3.

But to return : As it is certain that there is a great meanness in being attached to a man purely for his fortune, there is no less a meanness in disliking him for his happiness : for, a true greatness of mind, consists in valuing men apart from their circumstances, or according to their behaviour in them. Wealth is a distinction only in traffick ; but then it must not be allowed as a recommendation in any other particular ; farther than it is applied to promote just, good, and laudable purposes. And

III. They, who value themselves for their family, should remember, that as such respect is due to them not only out of gratitude to those who have done good to mankind, but as it is an encouragement to others to follow their example ; therefore, this is an honour to be received, not demanded, by the descendants of great men. All those that are blessed with these graces, have some pretence for boasting of wit, beauty, strength, or wealth ; because the communication of them may give pleasure or profit to others : but we can have no merit, nor ought we to claim any respect ;
 because

because our fathers acted well, whether we CHAP.
 would or not. They, who are apt to re- XII.
 mind us of their ancestors, on all occasions, Section
 only put us upon making comparisons to 3.
 their own disadvantages, and sometimes to 3.
 their great disgrace.

None of these would care to see their pedigree of ancestors appear together, under the same characters they bore when they acted their respective parts upon earth. If the genealogy of every family were preserved, there would probably be no man valued or despised on account of his birth: for, there is scarce a beggar in the streets, who would not find himself lineally descended from some great man; nor any one of the highest title, who would not discover several base and indigent persons among his fore-fathers; which, however, is no disparagement to the person who has merit of his own. Most of the pedigrees hung up in old mansion-houses, are sure to begin their catalogue with a great statesman, or with a soldier in some honourable commission, without taking the least notice of the honest artificer that begot him, or of any of his frugal ancestors before him: They are torn off from the top of the register, and we are not left to imagine, that the noble founder of the family was ever born of a woman. But,

CHAP. XII. Notwithstanding the greatest writers in almost every age, have exposed, with all the strength of wit and good sense, the vanity of a man's valuing himself upon his ancestors, and endeavoured to show that true nobility consists in virtue, and not in birth ; yet, naturally speaking, a man bids fairer for greatness of soul, who is the descendant of worthy ancestors, and has good blood in his veins, than one, who is come of ignoble and obscure parents : consequently, I think, a man of merit, who is derived from an illustrious line, is very justly to be regarded, more than a man of equal merit, who has no such claim to honours by birth. And we ought in gratitude, to honour the posterity of those, who have raised either the interest or reputation of their country ; and by whose labours we ourselves are more happy, wise, or virtuous, than we should otherwise have been ; always making a difference, in regard to those who arrogate to themselves more honours than are due to them, on account thereof. Vice and ignorance taint the blood, and an unworthy behaviour degrades and disennobles a man, in the eye of the world, as much as birth and family aggrandize and exalt him above others of his own species. A man of a great family, and a coxcomb, is a creature that is scarce fit for conversation :

tion : And you may read his ancestry in his smile, in his air, and in his eye-brow * : nothing but his nobility employs his thoughts; and rank and precedence are the important points, which he is always discoursing of : A levee is his delight. Yet,

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Section

3.

One would think, to behold a levee, that the great were not only infatuated with their station ; but also that they believed all below them were seized with it in the same manner : Or else, it could not be possible, they should think of imposing upon themselves and others, in such a degree, as to set up a levee for any thing but a direct farce. Yet such is the weakness of our nature, that when men are a little exalted in their condition, they immediately conceive they have additional senses, and their capacities enlarged, not only above other men, but above human comprehension also ; this is an ambition below the greatness and candour of a generous mind. And it appears from the very nature of things, that there cannot be any thing effectually dispatched in the distraction of a publick levee : but the whole seems to be a conspiracy of a set of servile slaves, to take away their patron's understanding, and to give up their own liberty.

* See page 323.

CHAP. Nothing is more easily discovered than
 XII. a man, whose heart is full of his family.

Section Weak minds that have imbibed a strong
 tincture of the nursery ; younger brothers

4. that have been brought up to nothing ; superannuated retainers to a great house, have generally their thoughts taken up with little else, and behold with contempt an honest man, rising upon the wheel of fortune, and the true representative of the first founder of their own family, and upon whose reputation they now value themselves. To conclude, all the words of lordship, honour, and grace, are only repetitions to a man, that the king has ordered to be called so ; but no evidences that there is any thing in himself, that would give the man, who applies to him, those ideas, without the creation of his master : So that he, that would be honourable through merit, must also be virtuous.

IV. He, who will take up another's time and fortune in his service, though he has no prospect of rewarding his merit towards him, is as unjust in his dealings, as he who takes up goods of a tradesman, without an intention or ability to make him satisfaction. This is a lesson I would recommend to all patrons and dependants. But, when I speak of dependants, I would
 not

not be understood to mean those, who are CHAP. XII.
worthless in themselves ; or, who, without Section 4.
any call, will press into the company of
their superiors : Nor, when I speak of pa-
trons, do I mean those, who either have it
not in their power, or have no obligation
to assist their friends. But I speak of such
leagues, where there is power and obliga-
tion on the one side, and merit and expect-
ation on the other side. These, as well
from the homage that is accepted from
them, as the hopes, which are given to
them, are become a sort of creditors ; and
these debts, being debts of honour, ought,
according to the accustomed maxim, to be
first discharged by the patron, when in his
power. But alas ! how often is it found
that the elevation above the rest of man-
kind, except in very great minds, makes
men so giddy, that they do not see after
the same manner they did before they were
exalted ! they despise their old friends, and
strive to extend their interest to new pre-
tenders, whose art of address is more suita-
ble to their new stations and conceptions.
Therefore,

Nothing is more common than that a
man, who is got into a considerable station,
shall immediately alter his manner of treat-
ing all his friends, and from that moment
he is to deal with us, as if he were our
fate.

CHAP. fate. We are no longer to be consulted,
 XII. even in matters, which concern ourselves;
 but our patron is of a species above us, and
 Section we are not to expect from him a free com-
 4. munication any more. A man may per-
 haps grow out of humour upon such occa-
 sions as these : But if he does, What shall
 he get by it ? All mankind will fall in
 with the patron ; and the poor dependant
 must undergo the character of an humourist
 and untractable, if he is capable of being
 sour at a disappointment. So that they,
 that will deal with great people to their
 advantage, must make themselves either
 considerable or agreeable ; if they attempt
 the former, they must either find a way
 to live without them, or conceal that they
 want their assistance ; but, if they resolve
 upon the latter, they must entirely fall into
 their taste and pleasures : which of all the
 employments in the world, I think, is the
 most servile and base. For, when it comes
 to that, the unnatural state a man lives in,
 when the patron pleases, is ended ; and his
 very guilt and complaisance are objected to
 him ; though the man, who rejects him
 for his vices, was not only his partner,
 but his seducer to what in his own consci-
 ence he abhorred.

On the other side, the life of a patron,
 who performs his duty to his inferiors is
 beautiful

beautiful. A worthy merchant, who employs a crowd of artificers: A great lord, who is generous and merciful to the several necessities of his tenants: A courtier, who uses his credit and power for the welfare of his friends: These have a true and quick relish of the exquisite pleasure of doing good in their respective stations.

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Section

5.

V. And, before I discharge this subject, let us consider how much it is beneath a gentleman and a christian to impose hardships on their chaplains, which are in no wise suitable to the dignity of their profession. The christian priesthood was never thought in any age or country to debase the man, who is a member thereof. The Lawyer and the physician, to a man of quality, expect to be used like gentlemen; and much more may any one of so superior a profession as that of a minister of God's word and sacraments. The only controversy, between the patron and the chaplain, ought to be, which should most promote the good designs and interest of each other: and, for my own part, I think it is the happiest circumstance in a great estate or title, that it qualifies a man for chusing out of such a learned and valuable body of men, as that of the English clergy, a friend, a spiritual guide, and a companion, both in sickness and in health.

VI. A

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XII.

VI.

Section
6.

A gentleman's life is, of all others, the hardest to pass through with propriety of behaviour; for, though he has a support without art or labour; yet his manner of enjoying that circumstance is a thing to be considered: and we see among men, who are honoured with the common appellation of gentlemen, so many contradictions to that character, that it is the utmost ill fortune to bear it. We should never affix the name of gentleman, to a man's circumstances, but to his behaviour in those circumstances: thus the courtier, the trader, and the scholar, will all have an equal pretention to the denomination of a gentleman; for the tradesman, who deals with us in a commodity which we do not understand, with uprightness, has much more right to that character, than the courtier, that gives us false hopes, or the scholar, who laughs at our ignorance, in point of learning. And therefore I say all distinctions of disparagement merely from our circumstances, are such as will not bear the examination of reason.

In a man of conversation, which is what we ordinary intend by a fine gentleman, the most necessary talent is a good judgment: for he, that has this in perfection, is master of his companion, without letting him

him see it ; and has the same advantage over CHAP.
men of any other qualifications whatsoever, XII.
as one, that can see, would have over a
blind man of ten times his strength and *Section*
courage : Yet he never usurps any difference 6.
to himself ; his judgment is so clear
and unerring, and accompanied with so
cheerful a spirit, that his conversation is a
continual feast, at which he helps some, and
is helped by others, in such a manner, that
the equality of society is perfectly kept up,
and every man obliges as much as he is ob-
liged. For, it is the greatest and justest
skill, in a man of superior understanding, to
know how to be on a level with all his
company : there runs a sweet disposition
through all his actions ; and, by the light of
this faculty, he acts with great ease and
freedom among the men of pleasure, and
acquits himself with skill and dispatch
among the men of business ; and yet with
that success, that, with as much discretion
in life as any man ever had, he neither is,
nor appears artful or designing : Or, if he
does a good office ; as he does it with rea-
diness and alacrity ; so he denies what he
does not care to engage in, in a manner that
convinces, that we ought not to have asked
or expected such a favour. But the man,
who always acts in the severity of wisdom,
or the haughtiness of quality, seems to
move in a personated part : though it looks

CHAP. too constrained and theatrical for a man to
 XII. be always in that character, which is his
 proper distinction. Moreover the slacken-
 ing and unbending our minds on some oc-
 casions, makes them exert themselves with
 greater vigour and alacrity, when they re-
 turn to their proper and natural state of ac-
 tion. By instances of this nature, the he-
 roes, the statesmen, the philosophers, be-
 come as it were familiar with us, and the
 less they endeavour to appear awful, they
 grow the more amiable. Consequently
 there are no qualities, from which we
 ought to pretend to the esteem of others,
 but such as render us serviceable to them:
 for freemen have no superiors, but bene-
 factors.

It grieves me to the very heart, when I
 see several young gentlemen, descended of
 honest parents, run up and down hurrying
 from one end of the town to the other, cal-
 ling in at every place of resort, without be-
 ing able to fix a quarter of an hour in any;
 and in a particular haste without knowing
 for what: for, these busy, idle animals,
 are only their own tormenters. The tur-
 bulent and dangerous are for embroiling
 councils, stirring up seditions, and subverting
 constitutions, out of a meer restlessness of
 temper, and an insensibility of all the plea-
 sures of life that are calm and innocent.

VII. But

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Section

7.

VII. But after all, the vice of covetousness is what of all others enters deepest into the soul: and we have seen men, otherwise the most agreeable creatures in the world, so seized with the desire of being richer, that they shall startle at indifferent things, and live in a continual guard and watch over themselves from a remote fear of expence, and thereby of being reduced to poverty. This weed will grow in barren ground; and not only humanity, good nature, and the advantage of a liberal education, are incompatible with avarice: but 'tis strange to see how suddenly this abstract passion kills all the noble sentiments and generous ambitions, that adorn human nature. It renders the man, who is overrun with it, a severe parent, an unsociable husband, a distant and mistrustful friend, and a peevish cruel master: therefore every step that a man makes beyond moderate and reasonable provision, is taking so much from the worthiness of his own spirit; and he that is intirely set upon making a fortune, is all that while undoing the man of reason: he must grow deaf to the wretched; estrange himself from the agreeable; learn hardness of heart; disrelish every thing that is noble, and terminate all in his despicable self, and filthy lucre. Any one immoderate desire, passion, or appetite indulged,

CHAP. indulged, engrosses the whole creature ; and

XII. his life is sacrificed to that one desire, appetite, or passion. But it may be remark-

Section ed, for the comfort of honest poverty, that

7. this desire reigns most in those, who have but few good qualities to recommend them : and as there are frequent instances to be met with of a proud humility, so this passion, contrary to most others, affects applause, by avoiding all show and appearance ; for this reason, it will not sometimes endure even the common decencies of apparel. A covetous man will call himself poor, that we may sooth his vanity by contradicting him.

No pious man can be so circumspect in the care of his conscience, as the covetous man is in that of his money. Such a one must be a dangerous companion, and a worse master, whose trade is carried on not by art, but by craft ; whose profit must certainly be another man's loss ; and whose instructions are so far from making an honest man, for fear of the law, that he makes every one that adheres to him, a villain within the protection of the law. He is contented to risk all his reputation, and happiness too, so he can heap up riches : his maxims are, Let me be called a base man, so I am called a rich one : if I am rich, who asks if I am good ? the question is, how much we have,
not

not from whence, or by what means we CHAP.
have got it. Every one, says he, has so XII.
much merit, as he has wealth. And it has
been too often the just observation, that, *Section*
in the opinion of most men, the man dies 7.
happily, who dies increasing his treasure.
He gives diurnal audiences concerning commerce, usury, and abatement, with all things necessary for helping the distressed, who are willing to give one limb, for the better maintenance of the rest; or to such joyous youths, whose philosophy is confined to the present hour, and are desirous to call in the revenue of the next half year, to double the enjoyment of this: thus the usurer is more industrious than the saint; and were his repentance upon his neglect of a good bargain, his sorrow for being over-reached, his hope of improving a sum, and his fear of falling into want, directed to their proper objects, they would make so many different christian graces and virtues; for as much as in the language of St. Paul, he is in journeying often, in perils of water, in perils of robbers, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often.

'The same weakness or defect of the mind, from whence pedantry takes its rise, does likewise give birth to covetousness. Words
and

CHAP. and money are both to be regarded, as only
 XII. the marks of things : therefore, as the know-
 ledge of the one, so the possession of the
 other is of no use, unless directed to a fur-
 Section 7. ther end and intention. If some common
 standard had not been agreed upon, to
 which the value of all the various products
 of art and nature were reducible, and which
 might be of the same use in the conveyance
 of property, as words are in that of ideas ;
 there could have been no mutual com-
 merce carried on amongst men. And gold,
 by its beauty, scarceness, and durable na-
 ture, seems designed by providence, to so
 excellent and advantageous a purpose. These
 were the considerations which brought that
 metal first into esteem : but such who can-
 not see beyond what is nearest in the pur-
 suit, beholding mankind touched with an
 affection for gold, and being ignorant of
 the true reason, that introduced this odd
 passion into human nature, imagine the
 cause thereof to be some intrinsic worth
 in the metal itself. Hence the same men,
 who had they been turned towards learn-
 ing, would have employed themselves in
 laying up words in their memory, are, by a
 different application, employed to as much
 purpose in treasuring up gold in their pur-
 ses. The principle on which they act, and
 the inward frame of mind, is the same in
 the critick and the miser ; and they dif-
 fer

fer only in the object. Among all kinds of people, there are none, who are so hard to part with the world, as those who are grown old in the heaping up of wealth; for their minds are so warped with their constant attention to gain, that it is very difficult for them to give their souls another bent, and convert them towards those objects, which, though they are proper for every stage of life, are so, more especially, for the last.

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Section

7.

But amongst all the vile ways of getting money, none is more detestable than what is too commonly practised, namely, the selling bad wares for a good price: for, as the philosopher made it a rule of trade, that our profit ought to be the common profit; and laid it down as a principle of morality, that it is unjust to make any step towards gain, wherein the gain of even those to whom we sell, is not also consulted: so a man may deceive himself if he thinks fit; but he is no better than a cheat, who sells any thing without telling the exceptions against it, as well as what is to be said in its favour.

C H A P.

C H A P. XIII.

Of Happiness and Contentment.

The Contents.

- CHAP. I. *Of living at ease, and of content and happiness in this life.* II. *Of our behaviour under different circumstances of fortune.* III. *Of mirth and cheerfulness; and of human pleasure.* IV. *Of old people discontented with their age, and the folly thereof.* V. *Of the pleasure of a well-spent life.* VI. *Of the advantages of a middle station in life.* VII. *Of the character of a perfect man.* VIII. *Of adversities and afflictions; and of the cause of tears and weeping.*

Section I. I Shall now speak of the way of life, which plain men may pursue, to fill up the spaces of time with satisfaction and content. It is a lamentable circumstance, that wisdom, or as some call it, philosophy, should furnish ideas only for the learned; and that a man must be a philosopher, to know how to pass away his time agreeably to himself. Yet, as nothing is more natural than for every one to desire to be happy, it is not to be wondered at, that the wisest men in all ages have spent

spent so much time to discover what hap-CHAP.
piness is, and wherein it chiefly consists in XIII.
this life ; though, after all their enquiries, *Section*
it is found, that a man's happiness cannot *I.*
be made up, but by the concurrence of se-
veral particulars.

In the first place, he that is not virtuous, can never be happy. Hence it is said, that virtue is the mother of content ; it calms our thoughts, and makes us survey ourselves with ease and satisfaction. But then this naked virtue must be accompanied with at least a moderate provision for all the necessities of life, and not ruffled and disturbed by bodily pains, and the excess of it, in some particulars ; as pity, love, and friendship, joined to a soft and feminine temper, may often give us the deepest wounds, and chiefly contribute to render us uneasy ; for, in love and friendship, it often happens, that we so entirely give up our hearts, as to make our happiness wholly depend upon another person : therefore, habitual virtue must be supported with such a strength of mind, as to confine a man's happiness within himself, and to keep it from being dependent upon other people's accidental griefs. The man, who is thus endowed, will perform all those good-natured offices that could have been expected from the most bleeding pity, without being so

CHAP. far affected at the common misfortunes of
XIII. human life, as to disturb his own satisfacti-
on. And his actions of this kind are so
Section much more meritorious than another's, as
I. they flow purely from a principle of virtue,
and a sense of his duty ; whereas a man of
a softer temper, even while he is assisting
another, may, in some measure, be said to
be relieving himself of some natural passion.
But a man of this strength of mind, though
he leaves it to his friend or mistress to make
him still more happy, does not put it in
the power of either to make him miserable
or uneasy. And that strength of mind, and
independant state of happiness, I am here
recommending, is attained by a virtuous
mind, sufficiently furnished with ideas to
support solitude, and to keep up an agree-
able conversation with itself alone. This is
the strength of mind, that is not to be over-
come by the change of fortune, and that
rises at the sight of dangers. This is the
virtue that chiefly exerts itself, when a man
is most oppressed, and gives him always,
in proportion, to whatever the world en-
deavours to deprive him of by malice or in-
justice. In short, this is that which makes
the virtuous man insensibly set a value upon
himself, and throws a varnish over all his
words and actions ; that will at last com-
mand esteem, and give him a greater ascen-
dant over others, than all the advantages of
birth,

birth, fortune, or education. So that after CHAP. all, we seek happiness, in which ease is the XIII. principal ingredient ; and the end proposed in our most restless pursuits is tranquillity, or a *Section* quiet undisturbed life. I.

Indolence of body and mind, when we aim at no more, is very frequently enjoyed ; but the very enquiry after happiness has something, restless in it, about which a man, who lives in a series of temperate meals, friendly conversations, and easy slumbers, gives himself no trouble. Thus, he possesses tranquillity, while men of refinement are only talking of it. And the alternate returns of labour, and rest in the lower part of mankind, make their being pass away with that sort of relish, which we express by the word comfort. Simplicity, innocence, industry, and temperance, are arts which lead to tranquillity or an easy life, as much as learning, wisdom, contemplation, and knowledge ; and very often render us more happy. But the great lesson is an evenness of temper or regularity of spirit, which is a little above cheerfulness and below mirth : for, though cheerfulness is always to be supported, if a man is out of pain ; yet mirth to a prudent man should always be accidental, and naturally arise out of the occasion ; and the occasion seldom be laid for it : for, those tempers, who want

CHAP. mirth to be pleased, are like the constitu-
 XIII. tions, which flag without the use of spiri-
 tuous liquors. If then you would be hap-
 Section py in yourself, seek it not in much gaiety,
 I. nor company, neither at the theatre nor
 the assembly; but study to be easy. For
 that mind is dissolute and ungoverned,
 which must be wholly unactive, or be hur-
 ried out of itself by loud laughter or sensual
 pleasure. This may easily be proved by
 any man, who knows what it is, to have
 passed much time in a series of jollity, mirth,
 wit, or humourous entertainments: let him
 only look back at what he has been all that
 while a doing, and he will find that he
 has been at one instant sharp to some man,
 whom he is sorry to have offended; imper-
 tinent to some one, that it was cruelty to
 treat with such freedom; unmannerly noisy
 at such a time; unskilfully open at such a
 time; unmercifully calumnious at such a
 time; and, from the whole course of his
 applauded satisfaction, unable in the end to
 recollect any circumstance, which can add
 to the private enjoyment of his own mind.
 Now if this be the case of those, who are
 best made for becoming pleasures; it is yet
 much more monstrous in the generality of
 mankind, who pretend this way, without
 genius or inclination towards such enter-
 tainments. Then the scene is wild to an
 extravagance: for, this is, as if fools should
 mimick

mimick madmen. Yet pleasure of this kind is the intemperate meals and loud jollities of the common rate of those country gentlemen, who bury themselves in a dog-kennel or an ale-house, and whose practice and way of enjoyment is to put an end, as fast as they can to that little particle of reason they have when they are sober: these gentlemen of wit and pleasure dispatch their senses as fast as possible, by drinking till they cannot taste; smoaking till they cannot see; and roaring till they cannot hear themselves. This is not the way to be happy. For,

CHAP.
XIII.
Section
I.

There can be no tranquillity or happiness that is not increased by a secret approbation of innocence, sobriety, and simplicity: for which these very jovial clowns will respect, and envy us. Human nature is not so much depraved as to hinder us from respecting goodness in others; though we ourselves are in want thereof. Therefore, as bad as the world is, we generally love truth too well, to resist the charms of sincerity, sobriety, and simplicity. Virtues never more conspicuous than in a country life, however some abuse that happy retirement. For health, tranquillity, and pleasing objects are the growth of the country: and though men, for the general good of the world, are made to love populous cities,

the

CHAP. the country hath the greatest share in a
XIII. heart, that is uncorrupted: and when we

Section paint, describe, or any way indulge our
fancy, the country is the scene, which sup-

I. plies us with the most lovely thoughts and
representations. Yet the methods taken by
most people are such as rather show that
they would chuse to be in pain to appear
happy, than to be really happy, and to ap-
pear miserable, or any one degree below
their ambition. Hence it is that men plague
themselves with sumptuous equipages,
splendid houses, numerous servants, and all
the cares and pursuits of an ambitious or
fashionable life: whereas there is nothing
further to be sought for with earnestness,
than food and raiment. For, if we pamper
ourselves in our diet, or give our imagina-
tions a loose in our desires, the flesh will no
longer obey the spirit. They that would
live easy should think no further than to
defend themselves against hunger, thirst,
and cold, and contemn every thing else as
despicable, and not worth the care of a dis-
creet and sober person.

Again, nothing contributes more to our
ease and present happiness, than to be in
such a state as to be free from the frowns
of the world, and insults of fortune. But,
to this end we should learn, that none but
intellectual possessions are what we can pro-
perly

perly call our own; that all things from CHAP.
without are but borrowed; that what for- XIII.
tune gives us, is not ours; and that what-
ever she gives, she can take away at plea- *Section*
sure. Is it not then amazing, to observe I.
after all this is confessed, that That which
produces the greatest part of the delusions of
mankind, is a false hope, which people
indulge with so sanguine a flattery to them-
selves, that their hearts are bent upon fan-
tastical advantages, which they had no rea-
son to believe they could ever attain? And
is it not a lamentable thing, that every
man is full of complaints, and constantly
uttering sentences against the fickleness of
fortune, when people generally bring upon
themselves all the calamities they fall into;
and are constantly heaping up matter for
their own disappointments and sorrows? By
this unjust measure of calculating their
happiness, they often deservedly mourn
with real affliction for imaginary misfor-
tunes. But,

What shall we say of that unhappy set
of people, who in their own favour resolve
every thing that is possible into what is
probable; and then reckon upon that pro-
bability, as on what must certainly happen?
For, he that promises himself any thing,
but what may naturally arise from his own
property or labour, and goes beyond the
desire

CHAP. desire of possessing above two parts in three
 XIII. even of that, lays up for himself an en-
 creasing help of disappointments and af-
 flictions. And yet we see such crowds of

I. unhappy people, from no other reason, but
 such an ill-grounded hope; that it is hard
 to say, which they rather deserve, our pity,
 contempt, or scorn. What has been said
 of happiness, I think, may be illustrated
 by a comparison between the condition of
 a man, who shuns all the pleasures of life;
 and of one, who makes it his business to
 pursue them with all his power: For, we
 observe that hope in the recluse makes his
 austerities comfortable, while the luxurious
 man gains nothing but uneasiness from his
 pleasures. The difference in the happiness
 of him, who is macerated by abstinence,
 and of him, who is surfeited with excess,
 is very great: For, he who resigns the
 world, has no temptation to envy, hatred,
 malice, anger, and is in constant possession
 of a serene mind; but he, who follows
 the pleasures of it, which are in their very
 nature disappointing, is in a constant search
 of care, sollicitude, remorse, confusion, dis-
 content, and disappointment. And we should
 from daily examples of the truth hereof,
 be convinced how dangerous it is to our
 true happiness and tranquillity to fix our
 minds upon any thing, which is in the
 power of fortune. Wealth, glory, and
 power,

power, which the ordinary people look up CHAP.
 at with admiration, the learned and wise XIII.
 should know to be only so many snares
 laid to ensnare them ; and look upon those Section
 that suffer themselves to be caught by such I.
 appearances, to be only upon the level with
 those animals, that have not the use of reason.

But of all things under the sun, a man that is happy at second-hand, is the most monstrous ; he is in perpetual servitude : for, there is no end of the folly of adapting our affairs to anothers imagination ; because the next thing he does, is to enlarge whatever he hears his rival has attempted to imitate him in. So that, if they are in their time of life, in their estates, and in their understandings equal ; the emulation may continue so long as they live. Yet, how fantastical soever this way of thinking in these men may seem, there is nothing so common, as people endeavouring rather to go further than some other persons towards an easy fortune, than to form any certain standard that would make themselves happy and easy in their present circumstances. But, as it is necessary to an easy and happy life to possess our minds in such a manner, as to be always well satisfied with our own reflections ; we should measure our actions by our own opinion, and not by that of the rest of the world :
 for,

CHAP. for, though the sense of other men may
 XIII. prevail over us in things of less consideration; yet it never should interfere in this.

Section Therefore, to contradict our desires, and to
 I. conquer the impulses of our ambition, if
 they do not fall in, with what we in our inward sentiment approve, is so much our interest; and so absolutely necessary to our real happiness, that to condemn all the wealth and power in the world, where they stand in competition with a man's honour, is not only greatness of mind, but good sense, and the establishment of an easy fortune.

Nothing can be more honourable than to have courage enough to execute the commands of reason and conscience; to maintain the dignity of our nature, and the station assigned to us by providence; to be proof against poverty, pain, and death itself, so far as not to do any thing that is scandalous or sinful to avoid them; to stand adversity under all shapes, with decency and resolution: for, such a resolution is to be great above title and fortune, or any worldly honour or pleasure whatsoever. Yet, custom and general prepossessions have so much prevailed over an unthinking world; that those necessitous creatures, who cannot relish life, without applause, attendance, and equipage, are so far from making a
 con-

contemptible figure, that successful vice is CHAP.
 frequently more esteemed than distressed XIII.
 virtue. If a man's appeal, in cases, that Section
 regard his honour, were made to his own 1.
 soul, there would be a basis and standing
 rule for our conduct. And we should al-
 ways endeavour rather to be honourable
 than only to appear so. When a man,
 who acts with a steady integrity, without
 valuing the interpretation of his actions; he
 has but one uniform regular path to move
 in, where he cannot fear ambuscade, nor
 meet with opposition; whereas the least
 deviation from the rules of honour intro-
 duces a train of numberless evils, and in-
 volves him in inexplicable labyrinths: for,
 whosoever has entered into guilt, has bid
 adieu to peace and repose of mind.

So that from the whole, it is an evident
 truth, that it is in our own bosoms alone,
 that we are to search for any thing to make
 us happy: When all is well there, the
 changes and distinctions of life are the meer
 scenes of a drama; and he will never act
 his part well, who has his thoughts more
 fixed upon the applause of the audience,
 than the design of his part, which he is to
 act before them. And I may justly pro-
 nounce that true happiness is of a retired
 nature, and an enemy to pomp and noise;
 that it arises in the first place, from the
 enjoyment

CHAP. enjoyment of one's self; and, in the next,
 XIII. from the friendship and conversation of a
 { few select friends: it loves shade and soli-
 Section tude, and naturally haunts groves and foun-
 2. { tains, fields and meadows: it feeds every
 { thing it wants within itself, and receives no
 addition from a number of spectators and
 witnesses. But false happiness loves to be
 in a crowd, and to draw upon herself the
 eyes of the whole world; and her satisfac-
 tion arises, not from the applauses, which
 she gives herself; but from the admiration,
 which she raises in others: So that she
 flourishes in courts and palaces, theatres
 and assemblies, and has no existence, but
 when she is looked upon by those that are
 as vain and uneasy as herself. Yet I will
 not give philosophy so poor a look, as to
 say it cannot live in courts: for, it is my
 opinion, that it shines there in the greatest
 eminence, when amidst the affluence of all
 the world can bestow, and the addresses of
 a crowd, who follow him for that reason,
 a man can think both of himself, and those
 about him, abstracted from these circum-
 stances of gaiety, noise, and grandeur.

II. Content is the utmost we can
 hope for in this world; if we aim at any
 thing higher, we shall meet with nothing
 but disappointments and grief. Let us then
 direct all our studies and endeavours at
 making

making ourselves easy now, and happy in a future state. To enjoy life and health, as a constant feast, we should not think pleasure necessary; but, if possible, to arrive at an equality or content of mind. We should not form our minds to expect transport on every occasion; but know how to make it enjoyment to be out of pain. It is as mean to be overjoyed upon occasions of good fortune, as to be dejected in circumstances of adversity. Laughter in one condition, is as unmanly as weeping in the other.

CHAP. XIII.
Section

2.

This virtue, if it does not bring riches, does the same thing, by banishing the desire of them; and, if it cannot remove the disquietudes arising out of a man's mind, body, or fortune; it makes him easy under those deplorable circumstances. It extinguishes all murmur, repining, and ingratitude towards that being, who has placed us in proper stations for wise and good ends. It destroys all inordinate ambition, and every tendency to corruption in our respective communities. It gives sweetness to our conversation, and a perpetual serenity to all our thoughts and countenance. So that, to be anxious for nothing, but what nature demands, as necessary, if it is not the way to an estate; it is the way to what men aim at by getting a fortune; and is the best means to preserve health in the body, as well

CHAP. well as tranquillity in the mind of every
 XIII. man: therefore, as we cannot promise our-
 selves constant health, let us endeavour at
 Section such a temper of mind as may be our best
 2. support in the decay of it: and be prepared
 for the ill events and accidents we are to
 meet with in a life sentenced to be a scene
 of sorrow.

For which end, a man should always consider how much he has more than he wants. It is not a foreign observation that they of a higher rank live in a kind of splendid poverty, and are perpetually wanting; because instead of acquiescing in the solid pleasures of life, they endeavour to outvy one another in shadows and appearances. For, if all the happiness that is dispersed through the whole race of mankind in this world were drawn together, and put into the possession of any single man, it would not make him very happy. Is it not then very surprizing, that notwithstanding all the real pleasures and conveniences of life lie in so narrow a compass; it is the humour of mankind to be always looking forward, and straining after one, who has got the start of them in wealth, honour, and equipage. If a man's estate be ever so great he is a poor man, if he does not live within it; and naturally sets himself to sale to any one that is able to give him any uneasiness. Con-
 tent

tent is equivalent to wealth, and luxury to CHAP. poverty: Or, to give the thought a more XIII. agreeable turn, content is natural wealth, and luxury is artificial poverty.



Section

2.

Again, it would add much to our present ease and contentment did every one reflect how much more unhappy he might be, than he really is, in his present circumstances: I mean such as actually lie under some pressure or misfortune. Let us be ever so miserable, we may receive great alleviation from such a comparison as the unhappy person may make between himself and others; or between the misfortune, which he suffers, and greater misfortunes, which might have befallen him, had not God stayed his rod of justice, and been extreme to mark what he had done amiss. Whenever men have looked into their hearts for the idea of true excellency in human nature, they have found it to consist in suffering after a right manner, and with true submission to God's will. Or, to consider this virtue only morally. Heroes are always drawn bearing sorrows, struggling with adversities, undergoing all kinds of hardships, and having, in the service of mankind, a kind of appetite to difficulties and dangerous attempts. And it is from this secret sense of the high merit, which there is in patience under calamities, that the writers

CHAP. ters of romances, when they attempt to furnish out characters of the highest excellence, XIII.
 {ranfack nature for things terrible ; they raise
 Section a new creation of monsters, dragons, and
 2. giants ; where danger ends the hero ceases.
 { Or, if we compare our misfortunes with
 others, there are persons in several parts of
 the world just perishing in a shipwreck ;
 others crying out for mercy in the terrors of
 a death bed repentance ; others lying under
 the tortures of an infamous execution, or
 the like calamities. And on the other side :
 a loss at sea, a fit of sickness, or the death
 of a friend, are such trifles when we consider
 whole kingdoms laid in ashes, families
 put to the sword, wretches shut up in dungeons,
 and the like distresses of mankind,
 that we are out of countenance for our
 own weakness, if we sink under such little
 strokes of fortune or chance. If we have
 the gout, let us thank God that it is not the
 stone ; and if we have the stone, that we
 have not both these distempers on us at
 once : every one has his calamity ; and he is
 a happy man that has no greater than what
 he is able to bear.

Yet after all ; these, and the like considerations, rather silence than satisfy a man ;
 they may shew him that his discontent is
 unreasonable, but are by no means sufficient
 to relieve his troubles ; and rather give
 despair

despair than comfort: therefore the mind, CHAP.
that hath any cast towards devotion, natu- XIII.
rally flies to it in its afflictions of any sort: 
religion bears a more tender regard to man- Section
kind, prescribes to every miserable man, the 2.
means of bettering his condition; and shews 
him, that the bearing of his afflictions, as
he ought to do, will naturally end in a re-
moval of them: and this makes him easy
here; because it can make him happy in a
future state. They that are thoroughly
persuaded of another life, and endeavour
sincerely to secure an interest in it, will
look upon pain, but as a quickening of their
pace to an home, where they shall be better
provided for than in these earthly taberna-
cles. A religious man instead of the me-
lancholy views, which others are apt to give
themselves, will tell us that he has forgot he
is mortal; that, at the time of his birth he
entered into an eternal being; and that the
short article of death is not any interruption
of life; since that moment is not half the
duration, as the ordinary sleep of every man:
by which means his being is one uniform
and consistent series of chearful diversions
and moderate cares, without fear or hope
of what shall come hereafter; his health is
more, than another man's pleasure, and his
sickness less affecting to him, than another
persons indisposition. For, says a certain
ingenious author, what is this life but a cir-

CHAP. culation of little mean actions? we lie down
 XIII. and rise again, dress and undress, feed and
 wax hungry, work or play, and are weary,
 Section and then we lie down again, and the circle
 2. returns. We spend the day in trifles, and
 when the night comes, we throw ourselves
 into the bed of folly, amongst dreams and
 broken thoughts, and wild imaginations.
 Our reason lies asleep by us, and we are, for
 the time, as arrant brutes, as those that
 sleep in the stalls, or in the field. Are not
 the capacities of man higher than these? and
 ought not his ambition and expectations to
 be greater? Let us be adventurers for ano-
 ther world; 'tis at least a fair and noble
 chance; and there is nothing in this worth
 our thoughts, or our passions. If we should
 be disappointed, we are still no worse than
 the rest of our fellow mortals; and if we
 succeed in our expectations, we are eternal-
 ly happy.

It must therefore be confessed, that a con-
 tented mind is the greatest blessing a man
 can enjoy in this world; and, if in the pre-
 sent life his happiness arises from the sub-
 duing of his desires, it will arise from the
 gratification of them in the next world. The
 constant pursuit of pleasure, has in it some-
 thing insolent and improper for our being:
 loud mirth, or immoderate sorrow, inequa-
 lity of behaviour, either in prosperity or
 adver-

adversity, are alike ungraceful in a mortal man ; moderation in both circumstances, is peculiar to generous minds ; and men of that sort, ever taste the gratifications of health, and all other advantages of life, as if they were liable to part with them ; and when they must part with them, they can resign them with a greatness of mind, which shews they understood their value and continuance. They that contemn pleasure, are most likely to contemn pain also ; and without this, the mind is, as it were, taken suddenly by any unforeseen event : he that has always, during health and prosperity, been abstinent in his pleasures, enjoys, in the worst of difficulties, the reflection, that his anguish is not aggravated with the comparison of past enjoyments, which upbraids his present condition of diseases, want, or anxiety.

These are some of the considerations which every one should perpetually cherish in his thoughts, that would banish from them all that secret heaviness of heart, which unthinking men are subject to, when they lye under no real affliction ; all that anguish which they may feel from any evil, that actually oppresses them ; and, to which I may likewise add, those little cracklings of mirth and folly, that are apter to betray virtue, than to support it : and that would establish

CHAP. in them such an even and chearful temper,
 XIII. as makes them pleasing to their selves, to
 those with whom they converse, and to him
 Section whom they, and we, were made to please
 3. and obey.

III. Consequently, I have always preferred chearfulness to mirth and jollity. Mirth is a short and transient act; chearfulness is a fixed and permanent habit of the mind: and, therefore, every one knows that they are often raised into the greatest transports of mirth, who are subject to the greatest depressions of melancholy: on the contrary, chearfulness, though it does not give the mind such an exquisite gladness, prevents us from falling into any depths of sorrow and despair. It was elegantly said by some-body, that mirth is like a flash of lightning, which breaks through a gloom of clouds, and glitters for a moment; but chearfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity. So that, whosoever is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul: his imagination is always clear, and his judgment undisturbed: his temper is even and unruffled, whether in solitude or in action: he comes with a relish to all those goods, which nature has provided for him; tastes all the plea-

pleasures of the creation, which are poured
about him ; and does not feel the full weight
of those evils, which may befall him, through
unavoidably accident. Besides, it naturally
produces love and good-will towards him-
self, from all that converse with him : nay,
a chearful mind, is not only disposed to be
affable and obliging, but raises the same
good humour in those, who come within its
influence or direction ; and all men find
themselves pleased, they know not why,
with the chearfulness of their companion.
Moreover, an inward chearfulness, is an im-
plicit praise and thanksgiving to providence
under all its dispensations and blessings, and
can never be abated, but by a sense of guilt.
The man, who lives in a state of vice and
impenitence, can have no title to that even-
ness and tranquillity of mind, which is the
health of the soul, and the natural effect of
innocence and virtue. But the man who
uses his best endeavours to live according to
the dictates of virtue and right reason, has
two perpetual sources of chearfulness ; in
the consideration of his own nature, and of
that being, on whom he has a dependance
for all things : it is only casting his thoughts
upon himself, and he cannot but rejoice in
that existence, which is so lately bestowed
upon him, and which, after millions of
ages, will be still new, and still in its begin-
ning, in respect of eternity ; and he will
find

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3.

CHAP. find himself every where upheld by God's
 XIII. goodness, and surrounded with an immensi-
 ty of mercy and love.

Section

3.

But should we consider chearfulness only in its natural state ; it is the best promoter of health of body. Repinings and secret murmurs of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly ; not to mention those violent ferments, which they stir up in the blood ; and those irregular disturbed motions which they raise in the animal spirits. Health and chearfulness mutually beget each other ; with this difference, that we seldom meet with a great degree of health, which is not attended with a certain chearfulness ; but very often we see chearfulness much impaired by various accidents, or by a broken constitution.

It is also a great friend to the mind ; banishes all anxious care and discontent ; soothes the passions ; and keeps the soul in perpetual composure : which may sufficiently shew us, that providence did not design this world should be filled with murmurs and repinings ; or that the heart of man should be involved in gloom, melancholy, and despair. On the contrary, the creation is a perpetual feast to the mind of a good man, every thing he
 sees,

sees, cheers and delights him. Providence CHAP.
has imprinted so many smiles on nature, XIII.
that it is impossible for a mind, which is }
not sunk in more gross and sensual delights, Section
to take a survey of them without several se- 3.
cret sensations, pleasing enjoyments and sa- }
tisfactions. And the cheerfulness of heart
which springs up in us from the survey of
nature's works, is an admirable preparation
for gratitude, to the God of nature; for,
that mind has gone a great way towards
praise and thanksgiving, which is filled with
such a secret gladness: a grateful reflection
on the supreme cause, who produces it,
sanctifies it in the soul, and gives it its pro-
per value and esteem. Besides such an ha-
bitual disposition of mind consecrates every
field and wood; turns an ordinary walk in-
to a morning or evening sacrifice; and will
improve those transient gleams of joy, which
naturally brighten up and refresh the soul
on such occasions, into an inviolable and
perpetual state of bliss and contentment.

Hence it may be inferred, that it is an
hopeless manner of reclaiming youth, which
has been practised by some moralists, to
declaim against pleasure in general. No;
the way is to show, that the pleasurable
course is that, which is limited and go-
vern'd by reason, and assisted by revela-
tion. By this means, virtue will appear
to

CHAP. to them to be, at least, upon equal terms
 XIII. with vice; and be recommended with all
 { the same indulgences of desire, and the ad-
 Section vantages of safety in reputation and ho-
 3. nour. Indeed when pleasure is made the
 { chief pursuit of life, it will naturally root
 out the force of reason and reflection; and
 substitute in their place, a general impa-
 tience of thought, and a constant pruriency
 of inordinate affections. When pleasure is
 a man's chief purpose, it disappoints itself;
 and the constant application to it palls the
 faculty of enjoying it, though it leaves the
 sense of our inability for that we wish,
 with a disrelish of every thing else, let it
 be ever so good and virtuous. Such a plea-
 sure seizes the whole man, who addict's
 himself to it, and will not give him leisure
 for any good office in life, which contra-
 dicts the gaiety of the present life, and dis-
 appoints the pursuer of the joy, which he
 expects in his loose gratifications. Such a
 man looks at pleasure as she approaches,
 and comes to him with the recommenda-
 tion of warm wishes, gay looks, and grace-
 ful motion; but he does not observe how
 she leaves his presence with disorder, im-
 potence, downcast shame, and conscious
 imperfection, in what he so much desires.
 This then is the pleasure to be avoided, as
 it makes our youth inglorious, and our
 age dishonourable; for as much as it na-
 turally

turally creates irresolution and procrastination in all a man's affairs. So that dishonour to the gentleman, and bankruptcy to the trader, are the portion of either, whose chief purpose of life is pleasure.

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Section

4.

IV. Is it not amazing to see that frequently old age appears discontented with its years? For, it is beneath a gentleman, or a man of liberal education to wish himself younger. And this foolish wish makes me reflect that the infirmities of old age would be much fewer, if we did not affect those, which attend the more vigorous and active part of our days: but instead of studying to be wiser, or being contented with our present follies, the ambition of many of us is also to be the same sort of fools, we formerly have been in the days of our youth. How can there be a more certain sign of a foolish or of a dissolute mind, than to want our youth again only for the strength of bones and sinews, which we once were masters of? And is it not as absurd in an old man, to wish for the strength of a youth, as it would be in a young man to wish for the strength of a bull or a lion? But these wishes are the effect of that fond humour of appearing in the gay and fashionable world, and of that foolish desire of being applauded for trivial excellencies. These may be looked upon as almost

CHAP. for hope; he is still happier than the youth; he
 XIII. has already enjoyed, what the other does but
 hope for: this wishes to live long; the other
 Section has lived a long life. But why is all this desire of
 6. long life, when there is nothing, which must
 end, to be valued for its continuance? for,
 as hours, days, months, and years pass away,
 it is no matter in what hour, what day, what
 month, or what year we yield to the stroke
 of death. Besides, a short life is sufficient
 to manifest ones self a man of honour and
 virtue; and when we cease to be such, we
 have lived too long; and while we are
 such, it is of no consequence to us, how
 long we shall be so; provided we are so to
 the end of our life.

VI. Among men there are some,
 who have their vices concealed by wealth;
 and others, who have their virtues conceal-
 ed by poverty. Wherefore, in this, as well
 as in other respects, the middle condition
 seems to be the most advantageously situated
 for the gaining of wisdom: Because pover-
 ty turns our thoughts too much upon the
 supplying of our wants; and riches upon
 enjoying our superfluities. It is true; humi-
 lity and patience, industry and temperance,
 are very often the good qualities of a poor
 man: and humanity and good nature, mag-
 nanimity, and a sense of honour, are as of-
 ten the qualifications of the rich. But, on
 the

the contrary, poverty is apt to betray a man CHAP.
 into envy; riches into arrogance and pride: XIII.
 poverty is too often attended with fraud, vi- Section
 cious compliance, repining, murmur, and 7.
 discontent; and riches expose a man to pride
 and luxury, a foolish elation of heart, and
 too great fondness for this present life. So
 that our prayer should always be, that God
 will please to remove far from us vanity and
 lies; to give us neither poverty nor riches,
 and to feed us with food convenient for us;
 lest we be full and deny him, and say, who
 is the Lord? or least we be poor and steal,
 and take the name of our God in vain.

VII. Though mankind may be di-
 vided into the merry and the serious; and
 both of these make a very good figure in
 the species, so long as they keep their re-
 spective humours from degenerating into the
 neighbouring extreme: (for, the merry part
 of the world are very amiable, whilst they
 diffuse a chearfulness through conversation
 at proper seasons, and on proper occasions;) we
 yet on the contrary, they become a great
 grievance to society, when they infect eve-
 ry discourse with insipid mirth, and turn
 into ridicule such subjects, as are not suited
 to it. And seriousness has its beauty, whilst
 it is attended with chearfulness and huma-
 nity, and does not come in unseasonably to
 pall the good humour of those with whom

CHAP. we converse : yet, as the most perfect cha-
 XIII. racter of a man is that, which is formed out
 of both merry and serious, a rational crea-
 Section ture would neither chuse to be an hermit
 8. nor a buffoon. Human nature is not so
 miserable, as that we should be always me-
 lancholy ; nor so happy, as that we should
 be always merry. For, at the same time,
 as a man should not live, as if there was
 no God in the world ; neither should he
 behave at the same time, as if there were
 no men in it besides himself.

VIII. Many are the children of af-
 fliction : and I don't pretend to enumerate
 the many fantastical sorrows, that disturb
 mankind. But this we may justly learn
 from many examples, that a misery is not
 to be measured from the nature of the evil,
 but from the temper of the person, that
 an evil affects. Many of us may have
 known a muff, a capuchin, or a top-knot,
 become a solid blessing or great misfortune :
 and our forefathers can witness that a lap-
 dog has broken the hearts of thousands of
 discontented ladies. The death of a parrot,
 or a neglect at a ball, or at an assembly, and
 the being left out of a masquerade, have
 been numbered with the greatest afflictions
 among the fair sex. And a running horse, a
 pack of hounds, a gilded chariot, a blue
 string, a tulip root, or an auricula, are the
 greatest

greatest objects of some gentlemen's happiness. How many authors are there, that have been dejected at the censure of one, whom they ever looked upon as an idiot; and many an hero has been cast into a fit of melancholy; only because the rabble have not hooted at him, as he passed along.

CHAP.
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Section
8.

I know nothing more amazing than that men are able to raise affliction to themselves out of every thing; or that lands and houses, sheep and oxen, can convey happiness and misery into the hearts of men.

And as sorrow is generally attended with a flood of tears; so when the mind has been perplexed with anxious cares and passions, the best method of bringing it to its usual state of tranquillity, is, as much as we possibly can, to turn our thoughts to the adversities of persons of higher consideration in virtue and merit. Then all the little incidents of our own lives, if they are unfortunate, seem to be the effect of justice upon our indiscretions and faults. When those, whom we know to be excellent and deserving of a better fate, are wretched, we cannot but resign ourselves; especially as most of us know that we merit a much worse state than that, which we are placed in at present. By a generous sympathy in nature, we feel ourselves disposed to mourn,
when

CHAP. when any of our fellow-creatures are af-
XIII. flicted: yet tears are the effects of other
Section passions also; as, of pity, joy, and reconcil-
8. liation. Thus as to the fair sex, who are
made of man and not of earth, and have a
more delicate humanity than we have, pity
is the most common cause of their tears:
for as we are inwardly composed of an ap-
titude to every circumstance of life, and
every thing that befalls any one person, might
have happened to any other of the human
race; self-love, and a sense of the pain we our-
selves should suffer in the circumstances of
any, whom we pity, is the cause of that
compassion, that produces our tears; and a
reflection of this sort in the breast of a wo-
man, immediately inclines her to tears; but
in a man, it makes him think how such a
one ought to act on that occasion, suitably
to the dignity of his nature and station of
life. Therefore a woman is ever moved for
those, whom she hears lament; and a man
for those, whom he observes to suffer in
silence and with a manly courage. Injured
innocence and beauty in distress, is an ob-
ject that carries in it something inexpressi-
bly moving: it softens the most manly
heart with the tenderest sensations of love
and compassion; till at length in tears, it
confesses its humanity.

But

But though experience has told us no-
thing is so fallacious as this outward sign of
sorrow; and the natural history of our bodies
teach us, that this flux of the eyes, this fa-
culty of weeping, is peculiar only to some
constitutions; that tears may be shed with-
out much sorrow; and that we may suffer
much without shedding tears: yet we can-
not go to visit a sick friend, but some im-
pertinent waiter about him observes the
muscles of our face, as strictly as if they
were prognosticks of his recovery or of his
death. And it seems as if some did ima-
gine the seat of love and friendship to be
placed visibly in the eyes: for, some specta-
tors judge what stock of kindness we have
for the living, by the quantity of tears we
pour out on such occasions for the dead:
so that if one body wants that quantity of
salt water another abounds with, he is in
great danger of being thought insensible or
ill-natured to his friend. Grief and weep-
ing are indeed frequent companions: but, I
believe, never in their highest excesses;
for, it is well known that the heart, dis-
tended with grief, stops all passages for la-
mentations or tears. Therefore, the sor-
row, which appears so easily at the eyes,
cannot have pierced deeply into the heart.
And as laughter does not proceed from pro-
found joy; so neither does weeping from

CHAP. profound sorrow: but on the contrary true

XIII. affliction labours to be invisible; is a stranger

to ceremony; and bears in its own nature

Section a dignity much above the little circum-

8. stances, which are affected under the notion

of decency. Not that I condemn decent mourning: for, the manner of our carriage, when we lose a friend, shews very much our temper, in the humility of our words and actions, and a general sense of our destitute condition, which runs through all our behaviour. This gives a solemn testimony of the generous affection we bore our friends, when we seem to disrelish every thing, now we can no more enjoy them or see them partake in our pleasures. Nothing is more proper and humane than to put ourselves, as it were, in their livery after their decease; and wear a habit unsuitable to prosperity, while those, we loved and honoured, are mouldering in the grave, to which we all sooner or later must follow.

C H A P.

C H A P. XIV.

Of Reputation or Character.

The Contents.

- I. *Of reputation, and how to be obtained.* CHAP.
 II. *Of gaining admirers.* III. *Of ambi-* XIV.
tious men, and when they are excusable. }
 IV. *Of the different views of men in this*
life.

BY merit, and superior excellencies, not *Section*
 only to gain, but, whilst living, to 1.
 enjoy a great and universal reputati- }
 on, is the last degree of happiness, which
 we can hope for in this world : but, if we
 look into the bulk of our species, they are
 such as are not likely to be remembered a
 moment after their death ; who leave be-
 hind them no traces of their existence, but
 are forgotten as though they had never been
 born ; who are neither wanted by the poor,
 regretted by the rich, nor celebrated by the
 learned part of mankind : who are neither
 missed in the commonwealth, nor lamented
 by persons of a private character : and whose
 actions are of no significancy to mankind,
 and might have been performed by creatures
 of much less dignity than those, who are

G 4

distinguish-

CHAP. distinguished by the faculties of reason and
XIV. understanding.

Section

I. To do good and great actions meerly to gain reputation, and to transmit a name to posterity, is a vicious appetite, and will certainly insnare the person, who is moved by it, on some occasions, into a false delicacy, for fear of reproach ; and at others, into artifices, which tainted his mind, though they may enlarge his reputation. So he is a very unhappy man, who sets his heart upon being admired by the multitude, or affects a general and undistinguished applause of the publick. Nothing to me is more strange, than to consider that a creature like man, who is sensible of so many weakneses and imperfections, should be actuated by a love of fame : that vice and ignorance, imperfection and misery, should contend for praise, and endeavour, as much as possible, to make themselves objects of admiration : whereas a man of spirit should condemn the praise of the ignorant, and desire to be applauded for nothing, but for what he knows he deserves in his own heart ; and that the person, who commends, is a competent judge of his merit : for, the praise of an ignorant man, is only good-will ; so that we should receive his kindness, as he is a good neighbour in society, and not as a good judge of our actions in point of fame and credit. It is a
wife

wife observation, that men of honour should endeavour only to please the worthy; and the man of merit should desire to be tried only by his peers: Consequently, the motive truly glorious is, when the mind is set rather to do things laudable, than to purchase fame. And if sincerity be the foundation of a good name, the kind opinion of virtuous men, will be an unsought, but a necessary consequence. The applause of the croud makes the head giddy; but the attestation of a reasonable man, makes the heart joyful. It is a frivolous pleasure to be the admiration of gaping crouds; but to have the approbation of a good man, in the cool reflections of his closet, is a gratification worthy of the spirit of a good man. The vulgar, and men of sense, agree in admiring men of having what they themselves would rather be possessed of: but with this difference, the wise man applauds him, whom he thinks most virtuous; the rest of the world, him who is most wealthy and fortunate. Popular, or general praise, is usually given for circumstances, which are foreign to the persons admired and praised. Hence it is, that praise is the ordinary attendant on power and riches, which may be taken out of one man's hands, and put into another's: so that the application only, and not the possession, makes those outward things honourable in the sight of wise men:

CHAP.

XIV.

Section

I.

CHAP. men : though some have such an immoderate
 XIV. rate relish for applause, that they expect it
 for things, which, in themselves, are so frivolous,
 Section 2. that it is impossible, without this affectation, to make them appear even worthy, either of praise or of blame.

II. But that vehement passion for praise, in the fair sex, produces excellent effects in women of sense, who desire to be admired for that only, which deserves admiration : and, I think it may be observed, without a compliment to them, that many of them do not only live in a more uniform course of virtue ; but with an infinitely greater regard to their honour, than what we find in the generality of men. The many instances of chastity, fidelity, devotion ; and the many ladies, that distinguish themselves by the education of their children, care of their families, and love of their husbands, are more than a proof of this observation. Yet, as this passion for admiration, when it works according to reason, improves the beautiful part of our species in every thing that is laudable ; so nothing is more destructive to them, when it is governed by folly and vanity. Then we see in every posture of a woman's body, air of her face, and motion of her head, that it is her business and employment to gain admirers ; and nothing below the language proper

per to the deity, is sufficient to gain her CHAP. esteem. She is presumptuous enough to XIV. imagine, that life and death are in her power : that the joys of heaven, and pains of hell, are at her disposal : that paradise is in her arms : and that every moment we are in her presence, is an eternity of pleasure. The rewards she confers, are nothing but raptures, transports, and extasies ; and she will be repaid, with nothing less than sighs and tears, prayers, and broken hearts : nay, she presumes so far as to imagine, that her smiles make men happy, and that her frowns drive them to despair and madness.

Section

3.

III. The soul is too much exalted and confused by ambition. This passion inflames the mind, and puts it into a violent hurry of thought. For, though most other things that we long for, can allay the cravings of their proper sense, and, for a while, set the appetite at rest ; yet fame is a good, so wholly foreign to our natures, that we have no faculty in the soul adapted to it ; nor any organ in the body to relish it : it is an object of desire placed out of the possibility of fruition. There are few ambitious men, who have got as much fame as they desired ; and whose thirst after it has not been, as eager in the very height of their reputation, as it was before they

CHAP. they became known and eminent among
 XIV. men. This passion may, indeed, fill the
 { mind for a while with a giddy kind of plea-
 Section sure ; but it is such a pleasure, as makes a
 3. { man restless and uneasy under it ; and
 { which does not so much satisfy the present
 thirst, as it excites fresh desires ; sets the
 soul on the pursuit of new projects ; and
 lays us open to many accidental troubles,
 which those are free from, who are not so
 much exalted by it. The ambitious man
 is cast down and disappointed, if he receives
 no praise, where he expected it, without
 reason ; and he is often mortified with the
 very praises he receives, if they do not rise
 so high, as, he thinks, they ought ; which
 they seldom do, unless increased by flattery.
 We naturally have a better opinion of our-
 selves, than the world has of us ; and if
 the extraordinary praises of men can trans-
 port us, their censures will as much de-
 ject us : especially, when we consider that
 the world is more apt to censure than to
 applaud ; and we have more imperfections
 than virtues. Therefore, the happiness of
 an ambitious man, who gives every one a
 dominion over it ; who thus subjects him-
 self to the good or ill speeches of others ;
 and puts it in the power of every malici-
 ous tongue to throw him into a fit of me-
 lancholy, and to destroy his natural rest,
 and

and repose of mind, is very little, and never can endure longer than for a moment. CHAP. XIV.

Nevertheless, though a man's essential perfection is but very little, his comparative perfection may be very great. In an abstracted light, man has not much to boast of; but if we consider ourselves with regard to others, we may find occasion of glorying, if not in our own virtues, at least in the absence of another's imperfections and vices. And however unreasonable and absurd this passion for admiration may appear in such a creature as man, it is not wholly to be discouraged; since it often produces very good effects, not only as it restrains him from doing any thing, which is mean and contemptible, but as it pushes him to actions, which are great and worthy of admiration. For, though the principle may be defective or faulty, the consequences, which it produces, are so good, that, for the benefit of mankind, it ought not to be extinguished in the human mind. Such as have happily arrived at fame are, even while they live, enflamed by the acknowledgments of others, and spurred on to new undertakings for the benefit of mankind, notwithstanding the detraction, which some abject tempers would cast upon them: but, after their death, their characters being freed from the shadow, which

envy

Section

3.

CHAP. envy laid them under, begin to shine out
 XIV. with greater splendor; their spirits survive
 { in their works; they are admitted into the
 Section highest companies; and they continue plea-
 3. { sing and instructing posterity, from gene-
 { ration to generation. An observation of this
 kind may be likewise made upon the sy-
 cophant, or buffoon, the satyrist, or the
 good companion; when after his body shall
 be laid in the grave, and his soul pass into
 another state of existence, it may be said to
 his praise, that no man ever eat better; that
 he had an admirable talent at turning his
 friend into ridicule; and no body out-did
 him at an ill-natured jest; or that he never
 went to bed before he had dispatched his
 gallon of wine. Such are the very com-
 mon funeral orations, and elegiums on de-
 ceased persons, who have acted with some
 figure and reputation among mankind: How
 much preferable must be the character of a
 sober, just, and virtuous man?

This, at least, should prompt us, while
 we are in health, to consider well the na-
 ture of the part we are engaged in, and
 what figure it will make in the minds of
 those, we leave behind us: Whether it
 was worth coming for into the world?
 Whether it be suitable to a reasonable be-
 ing? In short, Whether it appears graceful
 in this life; or will turn to our advantage
 in

in the world to come? For, though we CHAP.
 are not to sacrifice ourselves for a name, XIV.
 which cannot begin till we are dead; nor Section
 give away ourselves to purchase a sound, 4.
 which is not to commence, till we are out
 of hearing; yet nothing can so much contribute to create a noble emulation, as the honourable mention of such, whose actions have out-lived the injuries of time, and recommended themselves so far to the world, that it is become learning to know the least circumstance of their lives and actions. Where is there a greater incentive than to see, that some men have raised themselves so highly above their fellow-creatures? And that the lives of ordinary men are spent in enquiries after the particular actions of the most famous? Besides, without this impulse to fame and reputation, our industry would stagnate, and that lively desire of pleasing each other would quite decay. An opinion, so established in the heathen world, that their sense of living appeared insipid, except their being was enlivened with a consciousness, that they were esteemed by the rest of their own species.

IV. To conclude: the general purposes of men in the conduct of their lives, (I mean in relation to this life only) end in gaining either the affection, or the esteem

CHAP. esteem of those they converse with ; because
 XIV. esteem makes a man powerful in business,
 and affection desirable in conversation :

Section which is certainly the reason that very agreeable men fail of their point in the
 4. world ; and those, who are by no means
 such, arrive at it with so little trouble.

When a man's carriage shews that he has a strong passion to please, no one is much at a loss how to keep measures with him ; because there is always a balance in people's hand to make up with him, by giving him what he still wants, in exchange for what we do not think fit to give him : Besides, such a person asks with diffidence, and by that softness of his complexion ever leaves room for denial ; though, at the same time, he himself is capable of denying nothing, even what he is not able to perform. But they, who court esteem, having a quite different view, have as different a behaviour, and act as much by the dictates of their reason, as the other does by the impulse of his inclination only ; both his words and actions tend to the advancement of his reputation, and of his fortune ; towards which he makes hourly progress ; because he lavishes no part of his goodwill upon such as do not make some advances to merit it, by suitable returns. In a word, the man who values affection,
 some-

sometimes becomes popular ; he who aims at esteem, seldom fails of growing wealthy.

CHAP. XV.

Of Oeconomy and Trade.

The Contents.

I. *Of good oeconomy.* II. *A description of a* CHAP. *good oeconomist.* III. *Of merchants and* XV. *trade.* IV. *Of fair dealing.* And, V. *Of* bankruptcy, lawyers, and attorneys.

HE that would have the perfect taste *Section* of the pleasure of doing good, and I. never to let it be out of his power ; should preserve a just oeconomy, and a splendid frugality at home. He should carefully avoid both the vice of covetousness and prodigality ; so as to disdain those, who propose their death for the time, when they are to begin their munificence. He will both see and enjoy what he bestows himself, and be the living executor of his own bounty. No one is out of the reach of such a one's obligations : he knows how, by proper and becoming methods, to raise himself

CHAP. himself to a level with those of the highest
XV. rank ; and his good nature is a sufficient
Section warrant against the want of those, who are
I. so unhappy as to be in the very lowest
station. When he retires to his country
seat, his chief care is to refrain from the
vices of country gentlemen, and with astonishment, that drinking should be their
darling pleasure ; endeavours to improve his
senses in a more particular manner, in the
midst of variety of beauteous objects, which
nature has produced to entertain us in the
country ; when he sees large tracts of earth
possessed by men, who take no advantage
of their being rational, but lead meer animals
lives ; making it their whole endeavour to
kill in themselves all they have above
beasts ; to wit, the use of reason, and the
taste of society. He laments the destruction
of the wild beasts of the field. He is
thoroughly persuaded, that no man can be
said to be proprietor of an estate, but he
who knows how to enjoy it properly : and
he will never allow that the land is not a
waste, when the master is uncultivated.
He looks upon a peasant, with a great
estate, only as an incumbent, and says, that
to be a landlord, he ought to be a gentleman :
For, an incumbent only receives that into
his stomach, which a landlord enjoys with
his heart. Drunkenness,
gluttony,

gluttony, and riot, are the entertainments CHAP. of an incumbent ; benevolence, civility, so- XV. cial and human virtues, are the accomplish-
ments of a landlord. He is a father to his *Section*
tenants, and a patron to his neighbours ; and I.
is more superior to those of lower fortune, by his benevolence than by his estate. He justly divides his time between solitude and company ; and he is never better pleased than to spend his life in the good offices of an advocate, a referee, a companion, a mediator, and a friend to the distressed : so, that his counsel and knowledge are a guard to the simplicity and innocence of those of lower talents, and the entertainment and happiness of those of equal capacity : he is always liberal, but never exceeds the bounds of frugality.

He condemns those, who are apt to rely upon future prospects, and become really expensive ; while they are only rich in possibility, that live up to their expectations, not to their possessions ; and make a figure proportionable to what they may be, not to what they really are ; that outrun their present income, as not doubting to disburse themselves out of the profits of some future place, project, or reversion, that they have in view. It is often seen, that through this temper of mind, which is so common among us, we see tradesmen break,
who

CHAP. who have met with no misfortunes in their
 XV. business; and men of estates reduced to
 poverty, who have never suffered from re-
 pairs, tenants, taxes, law-suits, nor other
 losses by sea or land. They, who will live
 above their present circumstances, are in
 great danger of living in a little time much
 beneath them; or, according to the pro-
 verb, The man, who lives by hope, will
 die by hunger. A depending upon conti-
 gent futurities occasions romantick genero-
 sity, chymical grandeur, senseless ostenta-
 tion, and generally ends in ruin and beg-
 gary.

II. But the good oeconomist, makes
 it an indispensable rule in life, to contract
 his desires to his present condition, and,
 whatever may be his expectations, to live
 within the compass of what he actually
 possesses; reckoning it to be absolutely ne-
 cessary, that all liberality should have fru-
 gality for its basis and support. And in
 such a case, the beneficent spirit works in
 a man from the convictions of reason, not
 from the impulses of passion, or corrupt in-
 clinations. He never sacrificeth to fools,
 knaves, flatterers, nor to the deservedly un-
 happy; but takes care to secure an ability
 to do things praise-worthy on all opportu-
 nities of affording any assistance where it
 ought to be,

Discretion seasons every action of the CHAP. XV.
good oeconomist ; and thereby proves, that Section 2.
he believes, that, notwithstanding there are
many more shining qualities in the mind of
man, there is none so useful as discretion ;
which is like an under-agent of providence,
to guide and direct us in the ordinary con-
cerns of this world : without it, learning is
pedantry, and wit impertinence, and vir-
tue itself looks like weakness. It is this,
indeed, which gives a value to all the rest,
which sets them at work in their proper
times and places, and turns them to the ad-
vantage of the person who is possessed of
those abilities. Were the minds of men
laid open, we should see but little diffe-
rence between that of the fool, and that of
the wise man ; both are subject to infinite
raveries, numberless extravagancies, and a
perpetual train of vanities : so, I apprehend,
they only differ in this, that the wise man
knows how to pick and cull his thoughts
for conversation, by suppressing some, and
communicating others ; whereas the fool
lets them all indifferently fly out in conver-
sation. A discreet man finds out the talents
of those he converses with, and knows how
to apply them properly : whereas a man
with great talents, but void of discretion,
is strong and blind, endued with an irre-
sistable force, which, for want of sight,

CHAP. can do him no service. So that he, who
 XV. has this single talent in perfection, and but
 a common share of others, may do what
Section he pleases in his own station : whereas a
 2. man that has all other perfections, and
 wants discretion, will be of no great consequence in the world.

Again ; the good oeconomist abhors the turn of their minds, which tends only to novelty, and not to satisfaction in any thing they undertake ; and commends those wise nations, wherein every man learns some handy-craft imployment : because, such a method as this, does very much conduce to the benefit of the publick, by making every man living good for something : for, there would then be no one member of human society, but would have some little pretension for some degree in it. Nothing can be more grating to him, than to hear of idleness ; especially that affectation, which runs through the beau-monde ; of those, who visit ladies, and beg pardon, afore they are well seated in their chairs ; and say, that they just called in, but are obliged to attend business of importance elsewhere, the very next moment. The ladies, who travel, and have half the town to see in an afternoon, may be pardoned for being in constant hurry : but it is inexcusable in men to come where they have no business, to
 pro-

profess they absent themselves where they have an immediate call. He cannot endure those, who covet the wealth of other men, at the same time, that they squander away their own: nor those, who had rather see their children starve like gentlemen, than thrive in a trade or profession that is beneath their quality: which unaccountable humour fills several parts of the world with pride, beggary, and ruin.

CHAP.
XV.
Section
2.

Certainly, such people never look into the works of nature, who seems to have taken a particular care to disseminate her blessings among the different regions of the world, with an eye to a mutual intercourse and traffick among mankind; so that the natives of the several parts of the universe might have a kind of dependance upon one another; be excited to an emulating industry, and be united together by their common interest: for, almost every degree produces something peculiar to its own climate and soil, which prompts their industry, and which is worth another's while to import. And thus also it happens that the food often grows in one country, and the sauce in another. Our ships are laden with the harvest of every climate. Nature furnishes us only with the bare necessities of life; but traffick gives us a great variety of what is useful, and, at the same time, supplies

CHAP. us with every thing that is ornamental and
 XV. convenient.

Section

3.

III. Therefore a good oeconomist says;
 and we find it by experience that there
 cannot be more useful members in a com-
 monwealth than merchants; who knit
 mankind together in a mutual intercourse
 of good offices, distribute the gifts of na-
 ture, find work for the poor, wealth to the
 rich, and magnificence to the great poten-
 tates of the earth. And then he observes
 that trade, without enlarging the *british* ter-
 ritories, has given us a kind of additional
 empire: it has multiplied the number of the
 rich, made our landed estates infinitely more
 valuable than they were formerly, and added
 to them an accession of other estates as valua-
 ble as the lands themselves: for the mer-
 chant advances the gentleman's rent, gives
 the artificer food, and supplies the luxury of
 the courtier. Besides, trade helps off the
 consumption of our superfluities, imports
 foreign materials to be manufactured at
 home, especially when the goods, after they
 are manufactured, are mostly sent abroad:
 and procures foreign materials in exchange
 for our commodities; which is a means of
 saving much money to the publick. He
 will often recommend our own manufactures
 by instancing how much the single manu-
 facturing of paper takes into it several mean
 mate-

materials, which could be put to no other CHAP.
use, and affords work for several hands in XV.
the collecting of them, which are incapable
of any other business. The poor rag-ga-
therers, whom we see so busy in every street,
deliver in their respective gleanings to the
merchant: the merchant carries them in
loads to the manufacturers: where they pass
through a fresh set of hands and give life to
another employment. The gentlemen who
have mills on their estates, by this means
considerably raise their rents, and the whole
nation is in a great measure supplied with a
manufacture, for which formerly she was
obliged to her neighbours at a great expence
and loss. And again these materials are no
sooner wrought into paper, but they are
distributed among the printing presses, where
they employ another sort of artists and fur-
nish business to another trade: for, accord-
ing as they are stained with news, politicks,
divinity, philosophy, or history, men, wo-
men, and children, get their daily suste-
nance by dispersing and selling them to the
publick.

IV. He blames those people, who
regard not by what means they get money ;
and who will, if it comes easily, get money
honestly ; but if not, will not scruple to at-
tain it by fraud or cozenage. Nor does he
expect any thing great and noble from him,
whose

CHAP. whose attention is for ever fixed upon ba-
 XV. lancing his books and watching over his ex-
 pences: for, though frugality is his first
Section care, he never would exclude charity and
 5. hospitality. He throws down no man's en-
 closures, and tramples upon no man's corn;
 he takes nothing from the industrious la-
 bourer; and he pays the poor man for his
 work as soon as it is done.

V. Now they, who would be thus
 admonished, and come into domestick life
 in this manner, to awaken caution, and at-
 tendance to the main point; would also es-
 cape that most dreadful of all human con-
 ditions, the case of bankruptcy: by which
 plenty, credit, chearfulness, full hopes, and
 easy possessions, are in an instant turned into
 penury, faint aspects, diffidence, sorrow, and
 misery. For, the man, who with an open
 hand the day before could administer to the
 extremities of others is shunned to day by
 his best and bosom friends, when his riches
 have taken wing and flown away. A cala-
 mity which happens to us by ill fortune, or
 by the injury of others, has in it some con-
 solation; but what arises from our own mis-
 behaviour, or error, is the state of the most
 exquisite sorrow; and this is the state of a
 bankrupt. Because from this hour the cruel
 world does not only take possession of his
 whole fortune, but even of every thing else,
 which

which had no relation thereto. New inter-CHAP.
pretations are put upon all his most indiffe- XV.
rent actions. And those whom he has fa-
voured in his former life, discharge them-
selves of their obligations to him, by joining
with his enemies in their reproaches and un-
just censures.

Section

5.

And here, before we conclude this head, I would beg leave to observe, that law is necessary, where justice must be exerted; and that a lawyer is to be esteemed only as he uses his parts in contending for justice, but is despicable when he appears in a cause, which he cannot but know is unjust. It is an honourable profession when it labours to protect the injured, to subdue the oppressor, to imprison the careless debtor, and to do right to the painful artificer: but many of this excellent character are over looked by the greater number, who affect covering a weak place in a client's title, diverting the course of an enquiry, or finding a skilful refuge to palliate a falsehood. Such are that learned sort of unlearned men in this nation called attornies, who have taken upon them to solve all difficulties by increasing them, and to assist all who are lazy, weak of understanding, or litigious.

C H A P.

C H A P. XVI.

Of *Exercise* and *Recreation*.

The Contents.

- CHAP. I. *Of exercise or labour.* II. *Of riding.*
 XVI. III. *Of gardening, and planting.* IV. *Of*
 { reading, and Books. V. *Of mispent*
time and solitude; of negligence, and of
indolence. VI. *Of company and visiting.*
 VII. *Of plays, and operas; and of the*
duty of an audience. VIII. *Of tragedy.*
 IX. *Of masquerades.* X. *Of gaming,*
sharpers; and the bad consequences of such
recreations, especially in women.

Section I. { **E**xercise differs only from ordinary labour as it arises from another motive; which, if we consider the body, as a system of tubes and glands, or a bundle of pipes and strainers, that not only comprehend the bowels, bones, tendons, veins, nerves, and arteries, but every muscle and every ligature, which is a composition of fibres, fitted to one another after so wonderful a manner as to make a proper engine for the soul to work with, absolutely necessary for the right preservation of the human body. Exercise or labour ferments
 the

the humours, cast them into their proper channels, throws off redundancies, helps nature in those secret distributions; without which the body cannot subsist in its vigour, nor the soul act with chearfulness and comfort: it keeps the understanding clear, the imagination untroubled, and refines those spirits, that are necessary for the proper exertion of our intellectual faculties, during the present laws of union between the body and soul.

CHAP.

XVI.

Section

I.

And we may say properly, that had not exercise been absolutely necessary for our well-being, nature would not have made the body so proper for it, by giving such an activity to the limbs, and such a pliancy to every part as necessarily produce those compressions, extentions, contortions, dilatations, and all other kinds of motions, that are necessary for the preservation of such a system of tubes and glands, as I have mentioned before. The spleen, which is so frequent in men of studious and sedentary tempers; as well as the vapours, to which those of the other sex are so often subject, are owing to a neglect in this particular. The great inducement to engage us in such an exercise of the body as is proper for its welfare, is that nothing valuable, not even riches and honour, food and raiment are to be procured or come at, without the toil of the hands, and

CHAP. and sweet of the forehead. God in his
 XVI. goodness furnishes materials, but expects
 { that we should work them up ourselves, if
 Section we hope to reap any benefit from them.

2. Hence it has been observed that manufac-
 { tures, trade, and agriculture, naturally em-
 ploy more than nineteen parts of the species
 in twenty: and as for those, who are not
 obliged to labour, by the condition, in
 which they are born, they are more mise-
 rable than the rest of mankind, unless they
 indulge themselves in some rational exercise
 of the body, which is voluntary labour.
 And therefore we find very few but accord-
 ing to their genius, inclination, or circum-
 stances, imploy some part of their time this
 way for the relief of their minds and the
 health of their bodies.

II. Riding, generally speaking, is the
 favourite exercise of both sexes, as most con-
 ducing to health, and every way accommo-
 dated to the body. In particular, riding
 contributes much to the improvement of a
 young lady, and displays her beauty. Such a
 charming bloom, which this exercise throws
 into her cheeks, is very much preferable to
 the real and affected feebleness or softness,
 which appears in the faces of our modern
 beauties; and lays the best portion that can
 possibly be brought to a family; even a
 good stock of health to transmit to her
 pos-

posterity. The natural gaiety and spirit, CHAP. which shine in the complexion of such as XVI. form to themselves a sort of diverting industry by chusing recreations, that are exercises, *Section* surpass all the false ornament and graces, 3. that can be put on by applying the whole dispensary of a dressing room. Believe me; health of body, and a chearfulness of mind, give both inimitable and irresistible charms.

Some however, whose constitutions or opportunities won't admit of riding, may exercise themselves an hour every morning upon a dumb bell, that may be placed in a corner of a room; and pleases the more, because, in the most profound silence, it answers all the ends of exercise to the chest and lungs, and the circulation of the blood and juices.

III. Others delight in gardening; and pleasure themselves, not only in the enjoyment, but in the management of a fine garden: but, considering that the beauties of the most stately garden lie in a narrow compass, the imagination immediately runs them over, and requires something else to gratify her; she wanders in the wide fields of nature, without confinement; and there, without any certain stint or number, she is fed with an infinite variety of images. They, that bend their minds to this sort of exercise,



CHAP. cife, take delight in a prospect, which is
 XVI. well laid out, and diversified with fields and
 meadows, woods and rivers; and throw
 Section their whole estates into a kind of garden by
 3. frequent plantations, that may turn, not
 only to the pleasure of the owner, but to
 his profit also. By this means, we often
 see a marsh over-grown with willows, or a
 mountain shaded with oaks: which im-
 provements are not only more beautiful,
 but more beneficial, than when they
 lie unadorned and naked. Let me then
 only hint, that fields of corn make a plea-
 sant prospect; and, if the walks were a
 little taken care of that lie between them,
 if the natural embroidery of the meadows
 were helped and improved by some small
 additions of art, and the several rows of
 hedges set off by such trees and flowers
 that the soil was capable of receiving, a man
 might make a pretty landskip of his own
 possessions, and always find exercise enough
 within himself.

And though, perchance, we do not come
 up to the elegance of the *French* and *Italian*
 gardens; the pleasure, which is taken in a
 garden, is one of the most innocent delights.
 Not to look so far back as the creation,
 when a garden was the habitation of our
 first parents, before they displeased their
 Maker, it is naturally apt to fill the mind
 with

with calmness and tranquillity, and to quiet CHAP.
all its turbulent passions. It gives us a great XVI.
insight into the contrivance and wisdom of Section
providence, and suggests innumerable sub- 3.
jects of meditation : and I cannot but think
the very complacency and satisfaction, which
a man takes in these works of nature, to
be a laudable, if not a virtuous habit of
the soul. Unadorned nature carries in it
an amiable simplicity that spreads over the
mind a more noble sort of tranquillity, and
a loftier sensation of pleasure, than can be
raised from the nicer scenes of art : yet the
modern practice of gardening is the very re-
verse of this ; for, we seem to make it our
study to recede from nature, not only in the
various tinsure of greens into the most regu-
lar and formal shapes, but even in such mon-
strous attempts, as are beyond the reach of the
art itself : we run into sculpture, and are yet
better pleased to have our trees in the most
awkward figures of men and animals, than
in the most regular of nature's own pro-
jecting.

Among the other exercises of the garden,
I know none more delightful in itself, and
beneficial to the publick, than that of
planting : it leaves seeds of wealth, and
bestows legacies to future generations. Such
an employment ought not to be looked up-
on as too inglorious for men of the highest
station :

CHAP. station : for, there is something truly mag-
 XVI. nificent in this kind of amusement : it gives
 a noble air to several parts of nature ; it
Section fills the earth with variety of beautiful
 3. scenes ; and it has something in it like crea-
 tion itself. Besides, plantations have one
 advantage in them, which is not to be
 found in most other works ; as they give a
 pleasure of a more lasting date, and conti-
 nually improve in the eye of the owner.
 And not to mention the virtue that attends
 such an exercise, which is inculcated by
 moral motives : for, when a man considers,
 that the putting a few twigs into the
 ground, is doing good to one, who will
 make his appearance in the world about fifty
 years hence ; or that he is, perhaps, making
 one of his own descendants easy or wealthy,
 by so inconsiderable an expence ; if he finds
 himself averse to it, he must conclude that
 he has a poor and base heart, void of all
 generous principles, and of all love to
 posterity. Therefore, this is a good office,
 which is suited to the meanest capacities,
 and which may be performed by multitudes,
 who have not abilities sufficient to deserve
 well of their country, and to recommend
 themselves to their posterity, by any other
 means. It is none of those turbulent
 pleasures, which is apt to gratify a man in
 the heats of youth ; but if it be not so
 tumultuous, it is more durable. What
 can

can be more delightful, than to entertain CHAP.
ourselves with prospects of our own ma- XVI.
king? and to walk under those shades, 
which our own industry has raised? These *Section*
kind of amusements compose the mind, 4. 
and lay at rest all those passions, which
are uneasy to the soul of man; besides that,
they naturally engender good thoughts, and
dispose us to laudable contemplations, and
worthy actions: and it should be some re-
commendation, that many of the old phi-
losophers passed away the greatest part of
their lives among their gardens, and their
own plantations.

IV. But, to this it may be added, that
of all the diversions of life, there is none so
proper to fill up its empty spaces, as the
reading of useful and entertaining books.
Reading is to the mind, what exercise is to
the body: for, as by the one health is pre-
served, strengthened, and invigorated, so
by the other, virtue (which is the health of
the mind) is kept alive, cherished, and
established. Tho' there is nothing in which
men deceive themselves more ridiculously,
than in the point of reading, and which,
as it is commonly practised under the no-
tion of improvement, has less advantage.
As there is nothing which more improves
the mind of man, than the reading of an-
cient authors, when it is done with judg-
ment

CHAP.ment and discretion ; so there is nothing
 XVI. which gives a more unlucky turn to the
 thoughts of a reader, than when he wants
 Section discernment, and loves and admires the
 4. characters and actions of men in a wrong
 place. In like manner an unsettled way of
 reading, or hurrying over a number of
 books, naturally seduces us into as undeter-
 mined a manner of thinking, which unpro-
 fitably fatigues the imagination, when a
 continued chain of thought would probably
 produce inestimable conclusions, either from
 the matter or style of the author : for, the
 elucidation and disposition of the matter in-
 to proper lights, ought to employ a judici-
 ous reader ; and he ought to observe how
 some common words are started into a new
 signification ; how such epithets are beauti-
 fully reconciled to things that seemed in-
 compatible ; and must often remember the
 whole structure of a period, because, by the
 least transposition, that assemblage of words,
 which is called a style, becomes utterly a-
 bolished.

Again ; books that do not immediately
 concern some profession or science, are ge-
 nerally run over as meer empty entertain-
 ments, rather than as matters of improve-
 ment : though, in my opinion, a refined
 speculation upon morality, or history, re-
 quires as much time and capacity to col-
 lect

lect and digest, as the most abstruse treatise of any profession: and, I think, besides, there can be no book well written, but what must necessarily improve the understanding of every diligent reader in his peculiar profession. Nothing of like nature, shews greater arrogance, than for any one to imagine, that by one hasty course through a book, he can fully enter into the soul and secrets of a writer, whose life, perhaps, has been busied in the birth of such a work. To reason with strength, and express himself with propriety, must equally concern the divine, the lawyer, and the physician. And, finally, pleasure should rather arise from the reflection and remembrance of what one has read, than from the transient satisfaction of what one does: and we should be pleased proportionally, as we are profited by our reading; for, otherwise, it cannot be accounted a proper exercise of the mind, but an entertainment of the eyes.

V. Yet, instead of such, or any other as innocent and pleasing method of passing away their time with alacrity; there are many, who spend their hours in an indolent state of body and mind, without either recreations or reflections. Their common topick of complaint is about the shortness of time; and yet their whole contrivance

CHAP. seems to be set, how they may cut it short-
 XVI. er; or, indeed, how to murder the little
 { time of their mispent life. Some melan-

Section choly spirits prefer solitude; so that we

5. { may observe a lady, otherwise commenda-
 ble, so retired in her drawing room, as to
 require a support by spirits to keep off the
 returns of spleen and melancholy, before
 she can get over half the day, for want of
 something to do; while the wench in the
 kitchen sings, and scowls all the day long. A
 misfortune, which is owing to some parents,
 who imagine their daughters will be ac-
 complished enough, if nothing interrupts
 their growth, or their shape. So that, ac-
 cording to this method of education, I
 could name you many families, where all
 that the girls hear in this life, is, that it is
 time to rise, and to come to dinner; as
 if they were so insignificant as to be wholly
 provided for, when they are fed and cloath-
 ed in a gay manner. A solitude that ex-
 empts us from the passions, with which
 others are tormented, is pleasing; because
 they, who enjoy it, have the highest sa-
 tisfaction of beholding all nature with an
 unprejudiced eye; and having nothing to
 do with mens passions or interests, can with
 the greater sagacity consider their talents,
 manners, failings, and deserts. And to be
 retired and abstracted from the pleasures,
 that enchant the generality of the world is

recom-

recommended indeed with great beauty, CHAP. and in such a manner, as disposes the rea- XVI.
der for the time, to a pleasing forgetful-
ness, or negligence of the particular hurry *Section*
of life, in which he is engaged ; together 5.
with a longing for that state, which he is
charmed with in description. Nevertheless,
when we consider the world itself, and how
few there are capable of a religious, learn-
ed, or philosophick solitude, we shall be
apt to change a regard to that sort of so-
litude, for being a little singular in enjoy-
ing time, after the way a man himself likes
best ; without going so far, as wholly to
withdraw from the world. I blame those,
who can enjoy no relish of their being ;
except the world is made acquainted with
all that relates to them, and think every
thing they do or say, lost that passes unobser-
ved : but others, who find a solid delight in
stealing by the crowd, and modelling their
life after such a manner, as is as much above
the approbation, as the practice of the vul-
gar, are much to be commended. There-
fore, the best way of separating a man's
self from the world, is to give up the de-
sire of being known to it : for, after a man
has preserved his innocence, and performed
all duties incumbent upon him ; his time
spent his own way, is, what makes his
life most free and agreeable to himself.

CHAP. No doubt but that an unaffected behaviour is a very great charm; but some people take upon them to be unconcerned in any duty of life, under the notion of being unconstrained and disengaged: And, upon all occasions set up for an aversion to all manner of business and attention; in so much that, they profess never to think. There is something so solemn in reflection, they, forsooth, can never give themselves time for such an employment. If this humour enters into the head of a female, she generally professes sickness upon all occasions, and acts all things with an indisposed air: she is offended, but her mind is too lazy to raise her to anger; therefore, she lives only as actuated by a violent spleen and gentle scorn, of all that are about her. She has hardly curiosity to listen to the scandal of her acquaintance; and has never attention enough to hear the commendations of her best friends. In both sexes, this affectation makes them vain of being useless, and to take a certain pride in their insignificancy and indolence.

VI. Again, others are of that gay constitution, as to divide their time among company, plays, and masquerades, in such a manner, that they seem to invert the very course of nature, by turning day into night, and

and preferring sea-coals and candle to the CHAP.
glorious light of the sun. So that these XVI.
people generally march abroad by torch
light; and proceed according to the list of *Section*
names, they have received from their foot- 6.
men or chamber-maids. If a lady of this
taste can be prevailed upon to rest herself
a little, at one of her visits; she immedi-
ately informs the person, who urges her
conversation, that they cannot imagine how
much she is obliged to her in staying thus
long with her, having so many visits to
make; and indeed if she had not hopes
that a third part of those she is going to,
would be abroad, she should be unable to dis-
patch them that evening: for, these visiting
ladies have several with whom they keep a
constant correspondence, and return visit for
visit punctually every week, and yet have not
seen each other for a twelve-month or up-
wards. A well bred man would as soon
call upon a lady (who keeps a day) at mid-
night, as on any day, but that, on which she
professes being at home; for, there are rules
and decorums, which are never to be trans-
gressed by those, who understand the world;
and he or she, who offends in that kind,
ought not to take it ill, if they are turned
away, even when they see the person look
out at her windows, whom they enquire
after.

Where

CHAP. Where observe; that as general visits are
 XVI. not made out of good-will, but for fear of
 { ill-will; punctuality in this case is often a
 Section suspicious circumstance; and there is no-
 6. thing so common as to have a lady say, "I
 { "hope she has heard nothing of what I said
 "of her, that she grows so great with me of
 "late." This common practice leads me to
 a melancholy but just reflection, that the
 general reception of mixed company, and
 the pretty fellows that are admitted at those
 assemblies, give a young woman so false an
 idea of life, that she is generally bred up
 with a scorn of that sort of merit in a man,
 which only can make her happy in a mar-
 riage state; and the wretch, to whose lot
 she falls, very often receives into his arms a
 coquet, with the refuse of an heart long be-
 fore given away to some coxcomb. For, a
 fine young woman, bred under a visiting
 mother, knows all that is possible for her to
 be acquainted with by report, and sees the
 virtuous and the vicious used so indifferently,
 that the fears she is born with are abated,
 and her desires are indulged, in proportion
 to her love of that light and trifling con-
 versation, so common at those visits; where
 the true causes of living, and the solid plea-
 sures in life, are lost in show, imposture, and
 impertinence. Hence,

It

It was not an unjust remark of some CHAP.
body. That most of the misfortunes in fa- XVI.
milies arise from the trifling way the wo-
men have in spending their time, and gra- Section
tifying only their eyes and ears, instead of 6.
their reason, and of improving their minds.
I do not know one thing that contributes so
much as this article of visits to the lessening
the esteem men of sense have to the fair sex.
If a young lady be married, all the im-
pertinents in town must be beating the
tattos from one quarter of the town to the
other, to shew they know what passes in
the bride-chamber. And should a man of
honour once in an age marry a woman of
merit for her intrinsick value, the envious
things are all in motion in an instant to
make it known to the sisterhood, as an in-
discretion; and to publish to the town how
many thousand pounds he might have had
to have been troubled with one of them, who
would perchance presently have reduced him
to nothing. But, what, if possible, is worse,
after they are tired with scandal, the next
thing is, to make their compliments to the
married couple and their relations, with all
the art of an hypocrite and sycophant.
The like business employs them at a fune-
ral; and the death of a person of quality is
always attended with the murder of seve-
ral sets of chairmen and coach horses;
though

CHAP. though at the same time the visitants are
 XVI. wholly unaffected, either with joy, sorrow,
 or compassion.

Section

6.

So much concerning wasting of time in visits: to which let me add a short hint concerning the imprudence of some friendly visits. I love conversation, and my friends: but I think one's most intimate friend may be too familiar, and that there are such things, as painful mirth and unseasonable wit. Is it reasonable that any acquaintance should take advantage over their friend that lies under any infirmity, and afflict him with long visits; because they are idle and he is confined to his chamber, and perchance to his bed? Such men never consider whether the sick person be disposed for company; but make their visits to suit their own humour. So that it is no uncommon case, if a man is of any figure or power in the world, to be congratulated into a relapse, and, it may be, at last into his grave. Yet some people are so divested of good nature and reason, and find it so hard a thing to employ their time, that they esteem it a great good fortune, when they have a friend indisposed, that they may be punctual in perplexing him, when he is recovered enough to be in that state, which cannot be called sickness or health: when he is too well to deny company, and too ill to receive

receive them ; as might be exemplified, by CHAP.
 many labouring under chronical distem- XVI.
 pers.

Section

7.

VII. Some time ago the play house was the evening resort of the polite and disengaged part of the world : but the forward air and fashion, which is practised in all publick places and assemblies ; and the stile and manners of our plays, have pretty much worn out this entertainment, which should be always chaste and witty ; and raised this observation, That dull poets in this case use their audiences, as dull parasites do their patrons ; when they cannot longer divert them with their wit or humour, they bait their ears with something, which is agreeable to their temper ; though below their reason. I dare say that no one poet ever writ bawdry for any other reason but dearth of invention. It is to such a poverty we must impute all sentences in plays, which are of this kind, and which are commonly termed luscious expressions ; that by a soft name they may take off the harshness of the sound in chaste ears. These are the shifts of an author, when he is spent : and when he cannot strike out of himself any more of that, which he has superior to those, who make up the bulk of his audience, his natural recourse is to that, which he has in common with them ;
 knowing

CHAP. knowing that a description, which gratifies
XVI. a sensual appetite will please, when the

author has nothing about him to delight.

Section

7.

And, therefore, such incidents as these, make some ladies wholly absent themselves from the play-house ; and others never miss the first day of a play, lest it should prove too luscious to admit their going with any countenance to it on the second time of acting. But as there is seldom a person devoted to above one darling vice at a time, there is room enough to catch at men's hearts to their good and advantage, if the poets will attempt it with that honesty, which becomes their characters on the stage. Consequently, if men of wit, who think fit to write for the stage, instead of this pitiful way of giving delight, would turn their thoughts upon raising it from those good natural impulses, as are in the audience, but are choaked up by vice and luxury ; they would not only please, but befriend us at the same time ; store our minds with good morality ; and their own purses with riches, as well as themselves with eternal laurels. For, though men may love their bottle or their mistress, yet few are so very abandoned, as not to be capable of relishing an agreeable character, that is no way a slave to either of those vices : and a temperate, generous, valiant, chaste, faithful, and honest man, may, at the same time, have

have wit, humour, mirth, good-breeding, CHAP.
and gallantry : therefore, while he exerts XVI.
these latter qualities, twenty occasions might
be contrived to show he is master of the *Section*
other noble virtues. Such characters would 7.
smite and reprove the heart of a man of
sense, when he is given up to his pleasures ;
and he would see he has been mistaken all
this while ; and be convinced that a sound
constitution, and an innocent mind, are the
true ingredients for becoming and enjoying
ourselves. The stage being an entertain-
ment of the reason and of all our faculties,
this way of being pleased with the suspense
of them for three hours together, and be-
ing given up to the shallow satisfaction of
the eyes and ears only, seems to arise ra-
ther from the degeneracy of our understand-
ing, than an improvement of our enter-
tainments : though, by the modern practice,
it looks as if the readiest way to gain good
audiences, must be to offer such things as
are most relished by the crowd ; that is to
say, immodest action, empty show, or im-
pertinent activity.

Now as to the advantages of this sort of
spending time : The assembly at a play is
usually made up of such as have a sense of
some elegance in pleasure, by which means
the audience is generally composed of those,
who have genteel affections ; or, at least, of
such,

CHAP. such, as at that time, are in their best hu-
 XVI. mour. This has insensibly a good effect
 upon our spirits; and the musical airs, which
Section are played to us, put the whole company
 7. in a participation of the same pleasure, and,
 by consequence, for that time, equal in fortune, in quality, and in humour: therefore, if we look with an inclination to be pleased, there is not one person we can see, in whom we may not behold something worthy or agreeable. The thoughts of all are in their features; and the visage of those, in whom love, rage, anger, jealousy, or envy, have their frequent mansions, carries the traces of those passions whenever the amorous, the cholerick, the jealous, or the envious, are pleased to make their appearance in publick. If the play-house were attended with no other good consequences, than that so many persons of different ranks and conditions are placed there in their most pleasing aspects, that prospect only would be very far from being below the pleasures of a wise man, could we banish irreligion and immorality from thence: but, if we find, added to this, the beauties of proper action, the force of eloquence, and the gaiety of well-placed lights and scenes, it is being happy, and seeing others happy for two hours. When the matter is well conceived, words will flow with ease: and if the actor is well possessed of the nature of his
 part,

part, a proper action will as naturally follow, as the effect does the cause.

CHAP.
XVI.

Section
7.

Therefore, every one should, on these occasions, shew his attention, virtue, and understanding : and then it would not be impossible to find out all the persons of sense and breeding, by the effect of a single sentence ; and to distinguish a gentleman as much by his laugh in the theatre, as by his bow in the street. If the footman and his lord are diverted by the same jest, it very much turns to the diminution of the one or the other's reputation : yet, though a man's quality may appear in his understanding and taste, the regard to virtue ought to be the same in all ranks and conditions of men, however they make a profession of it, under the name of honour, morality, or religion. Therefore, if we see any thing divert an audience, either in tragedy or comedy, that strikes at the duties of civil life, or exposes what the best men in all ages have looked upon as sacred and inviolable ; it is the certain sign of a profligate race of men, who are fallen from the virtue of their fore-fathers, and will be contemptible in the eyes of them that come after. This is the case, when a sly expression, which alludes to bawdry, puts a whole row into a pleasing smirk ; and, when a good sentence, that describes an in-ward

CHAP. ward sentiment of the soul, is received with
 XVI. the greatest coldness and indifference. But
 { the man of a great soul, and a serious com-
 Section plexion, is more pleased with instances of
 7. generosity and pity, than the light and lu-
 { dicrous spirit can possibly be, with the high-
 est strains of mirth and laughter. The prude,
 who always acts in contradiction, is extrava-
 gantly gay at a tragedy, and gravely sullen
 at a comedy. The eyes of a coquet rowl so
 much among the audience, and her thoughts
 are so deep in considering the effect of them,
 that she cannot be expected to observe the
 actors; but as they are her rivals, and take
 off the observation of the men from her
 own person and behaviour. To these we
 might add that species of women, who are
 the first of the mode: these are to be sup-
 posed too well acquainted with what the
 actor is going to say, to shew any relish or
 emotion. And, after these, one might men-
 tion a certain flippant set of females, who
 are mimicks, and are wonderfully diverted
 with the conduct of all the people around
 them: these are no more than spectators of
 the audience, and never pretend to know any
 thing that is acted. Yet what I most la-
 ment is, the loss of a party whom it would
 be worth preserving in their right senses up-
 on all occasions; and these are those, whom
 we may indifferently call the innocent, or
 the unaffected; who, if sensibly touched
 with

with a well wrought incident, are immediate-
 ly so impertinently observed by the men, and
 frowned at by some sensible superior of their
 own sex, that they are ashamed, and loose
 the enjoyment of the most laudable concern,
 pity, or compassion: so that the whole au-
 dience shun, as a weakness, the best and
 worthiest part of our sense, and are afraid of
 letting fall a tear:

CHAP.
 XVI.
 Section
 8.

VIII. Here let us lament the little
 relish the gentry of this nation have at pre-
 sent for the just and noble representations,
 which some of our tragedies so powerfully
 exhibit. Those opera's, which are of late
 introduced, can leave no trace behind them,
 that can be of service, beyond the present
 enjoyment. To sing, and to dance, are
 accomplishments very few have any thoughts
 of practising; but to speak justly, and more
 gracefully, is what every man thinks he does
 perform, or wishes he were able to do it.
 Besides, tragedy wears out of our thoughts,
 every thing that is little and mean; it che-
 rishes and cultivates that humanity, which
 is the ornament of our nature: it softens
 insolence, soothes affliction, and subdues the
 mind to the dispensations of a just, wise,
 and good God.

Though it must be confessed our poets
 have succeeded much better in the style
 of

CHAP. of their tragedies, than in their sentiments.

XVI. Their language is very often noble and sonorous; but the sense either very common or very trifling. Yet a noble sentiment that is depressed with homely language, ought to be preferred infinitely before a vulgar one, that is blown up with all the sound and energy of speech. I will not pretend to determine, whether this defect in our tragedies may rise from want of genius, knowledge, or experience in the writers, or from their compliance with the vicious taste of their readers, who are better judges of the language, than of the sentiments; and consequently relish the one more than the other: but as good and evil happen alike to all men on this side the grave; and as the principle design of tragedy is to raise commiseration and terror in the minds of the audience, we should defeat this great end, if we always make virtue and innocence successful and happy. When we see man engaged in the depth of his afflictions, we are apt to comfort ourselves; because we are sure he will find his way out of them; and that his grief, how great soever it may be at present, will soon terminate in joy. And whatever crosses and disappointments a good man suffers in the body of the tragedy, they will make but small impression on our minds, when we know that in the last act he is to arrive at the end

end of his desires and wishes. Therefore CHAP.
the ancient writers of tragedy treated men XVI.
in their plays, as they are dealt with in the world, by making virtue sometimes happy and sometimes miserable, as they found it in the fable, which they made choice of; or as it might most agreeably affect their audience. Yet I grant that there are very noble tragedies, which have been framed upon the other plan, and have ended happily and successfully. Nor would I be thought to dispute against this way of writing tragedies, but against the criticism that would establish this as the *only* method: for though the grief of the audience, in such performances, be not changed into another passion, as in tragi-comedies; it is diverted upon another object, which weaken their concern for the principal action, and by throwing it into different channels breaks the tide of our sorrows.

Section
8.

To these blemishes, or rather false beauties of our tragedies, we may add another particular; I mean those particular speeches, which are commonly known by the name of rants, pronouncing, in all the violence of action, several parts of the tragedy, which the author writ with great temper, and designed that they should have been acted with the same moderation. By this means unnatural exclamations, curses, vows, blasphemies,

CHAP. phemies, a defiance of mankind, and an
 XVI. outraging of the Gods, frequently pass up-
 on the audience for towering thoughts: and
Section I am ashamed to speak it, they have accord-
 8. ingly met with infinite applause from a
 misguided audience, and have filled the
 mouths of our heroes with bombast; and
 given them such sentiments, as proceed ra-
 ther from a swelling than from a greatness of
 mind. And the poets that were acquainted
 with this secret, have given frequent occa-
 sion for such emotion in the actor, by ad-
 ding vehemence to words, where there was
 no passion; or by inflaming a real passion
 into vapour. In like manner, as our heroes
 are generally lovers, their swelling and
 blustering upon the stage very much recom-
 mends them to the fair part of their hearers,
 who are wonderfully pleased to see a man
 insulting and mimicking the supposed weak-
 nesses of kings, or affronting the gods, in one
 scene, and throwing himself at the feet of
 his mistress in the next. If he behave him-
 self insolently towards the men, and ab-
 jectly towards the fair one, it is ten to one
 but he proves a favourite of the boxes and
 the pit.

But this is not descending so low as those
 ordinary writers in tragedy, who endeavour
 to raise terror and pity in their audience,
 not by proper sentiments and expressions;
 but

but by the dresses and decorations of the CHAP. stage and actors. For these, says a grave XVI. author, when they would inspire us with magnificent ideas of the persons that speak, *Section* their ordinary method of making a hero, is 8. to clap a huge plume of feathers upon his head, which rises so very high, that there is often a greater length from his chin to the top of his head, than to the sole of his foot: as if they could persuade us that a great man and a tall man were the same person. And we frequently see a princess receive her grandeur from those additional incumbrances, that fall into her tail: I mean the broad sweeping train, that follows her in all her motions, and finds constant employment for a boy, who stands behind her to open and spread it to greater advantage. So that the taylor and the painter often contribute to the success of a tragedy more than the poet or the actor. For, as scenes affect ordinary minds, as much as speeches; so our actors are very sensible, that a well-dressed play has sometimes brought them as full audiences, as those that have been written by a masterly pen. Whereas our minds should be opened to great conceptions, and inflamed with glorious sentiments, by what the actor speaks, more than by what he appears to be in publick. And a fine poet will give the reader a more lively idea of an army or a fight in a description, than if he

CHAP. actually saw them drawn up in squadrons
XVI. and battalions, or engaged in the confusion
of a battle.

Section

8.

Such a poet will never introduce a perfect or a faultless man upon the stage; not only because such a character is improper to move compassion, but because there was no such person ever created: for the most perfect man has vices enough to draw down punishments upon his head, and to justify providence in regard to any miseries, that may befall him in this world. By this means, he corrects the insolence of human nature, softens the mind of the beholder with sentiments of pity and compassion; comforts him under his own private affliction; and teaches him not to judge of men's virtues by their successes in this life. Therefore I must think that the instruction and moral are much finer, where a man, who is virtuous in the main of his character falls into distress, and sinks under the blows of fortune at the end of a tragedy, than when he is represented as triumphant and happy. Because the best of men may deserve punishment, but the worst of men cannot deserve happiness and success. In fine, if all the parts were acted to perfection; the actors must be careful of their carriage, and no one must be guilty of the affectation to insert

sert witticisms of their own, or gestures un-
becoming their words.

CHAP.
XVI.

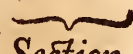

Section

9.

IX. From what I have said it appears that I am not of so rigid a temper, as to deny useful recreations to fill up leisure hours: but I must be more severe against such, as delight in masquerades. In the first place this sets young people a madding to pull their cloaths to pieces in order to make up a strange dress; and then leads them into an ocean of temptations. The devil, it is well known, first addressed himself to Eve in a masque; and we owe the loss of our first happy state to a masquerade, which that sly intriguer made in the garden, where he seduced her. I am apt to think too, that the ladies may possibly forget their own selves in such strange dresses, and do that in a personated, which may stain their real characters: the being in disguise takes away the usual checks and restraints of modesty. And consequently, the men do not blush to talk wantonly, nor the women to listen. The one as greedily sucks in the poison, as the other industriously infuses it. A young milk-maid, as an experienced writer remarks, may indulge herself in the innocent freedom of a green gown; and a shepherdess, without thinking any harm, may lie down with a shepherd on a mossy bank; and all this while

CHAP. while the poor lady may be so far lost in
 XVI. the pleasing thoughts of her new roman-
 tick attire, and her lover's soft endearing
Section language, as never once to reflect, who
 10. she is, till the romance is compleated in her
 utter ruin. How easy is it for a young
 thing to be led aside on such occasions,
 when her spirits are fermented with spark-
 ling champaine; her heart opened and di-
 lated by the attractive gaiety of every thing
 about her; and her soul melted away by
 the soft airs of musick, and the gentle
 powers of motion? In a word; the whole
 woman is dissolved in a luxury of pleasure:
 I say in such critical circumstances, in such
 unguarded moments, How easy is it for a
 young thing to be led by her stars to her
 utter destruction?

X. Next to masquerades, I must de-
 cry that scandalous and chargeable diver-
 sion of gaming; for, should we never in-
 jure our fortune thereby, we absolutely
 wrong our reason. It is below reasonable
 creatures to be altogether conversant in such
 diversions, as are meerly innocent; and ha-
 ving nothing else to recommend them, but
 that there is no hurt in them. And I think
 it is very wonderful to see persons of the
 least sense passing away a dozen hours to-
 gether in shuffling and dividing a pack of
 cards, with no other conversation, but what
 is

is made up of a few game phrases ; and, CHAP.
with no other ideas, but those of black or XVI.
red spots, ranged together in different shapes. 
It is enough to excite laughter, to hear any *Section*
one of this species complaining of the short- 10. 
ness of life. But, what is most deplorable ;
when either man or woman give themselves
up to this vice, they seldom escape the
formidable sets of sharpers, who seek all
opportunities to seduce the weak ; and are
so well gifted, as to discover our foible in
that way, before we are sensible of it our-
selves.

Sharpers are as well skilled in the features, as beggars ; and know as well where to hope for plunder, as the others to ask for alms. A raw fool is ever enamour'd with his contrary, a coxcomb ; and a coxcomb is what the booby, who wants experience, and is unused to company, regards before all others. They presently become friends by sympathy ; which never fails to end in stripping the deceived youngster ; infomuch that you may see forlorn youth, for some days, moneyless ; without sword, without his hat, and with secret melancholy, pining for his snuff-box ; the jest of the whole town, but most of those, who robbed him by gaming. It is not to be expressed, with what indignation I behold the noble spirit of gentlemen degenerated

CHAP. rated to that of private pick-pockets: Yet,
XVI. it is in vain to hope for a remedy, while so

Section many of the fraternity get and enjoy monstrous estates with impunity, creep into the

10. best conversations, and spread their infectious villainy through the nation; while the lesser

rogues, that rob for hunger or nakedness, are sacrificed by the law; and which,

in this respect is partial and defective; and

the best apology for such men, is to say,

That they are a sort of tame hussars, that

are allowed in our cities, like the wild ones

in our camps. Distinction, quality, merit,

and industry, are laid aside among us by

the incursions of these civil hussars, who

have got so much countenance, that the

breeding and fashion of the age is turned

their way, to the ruin of order and oeconomy

in all places wherever they come. The

sharpers at present, are not as formerly,

under the acceptation of pick-pockets; but

are by custom, erected into a real and venerable

body of men, and have subdued us

to so very particular a deference to them,

and though they are known to be men

without honour or conscience, no demand

is called a debt of honour so indisputably

as the gamester's. They that keep them

company play at a great disadvantage; we

may loose our honour to them, but they

lay none against us. Sharpers are to be

found among all sorts of assemblies and

companies,

companies, and every talent amongst men, CHAP. is made use of by some one or other of the XVI. society, for the good of the common cause; }
so that an unexperienced young gentleman Section
is as often ensnared by his understanding, 10. }
as by his want of it. For, though these
sort of men in some ages, were only sycophants and flatterers, and were endowed with arts of life to capacitate them for the conversation of the rich and great: Yet, now the bubble courts the impostor, and pretends at the utmost to be but his equal in the arts of cheating.

And, I cannot but declare, that I think, either publick or private play at cards, dice, &c. is the greatest corrupter of our manners and morality; the author of more bankrupts than the war; and a sure bane of all industry, frugality, and good nature; and, in a word, of all virtues. Is it not amazing to see, not only the young and unexperienced, but ladies, otherwise modest and judicious, shaking their elbows for a whole night together, and thumping the table with the dice-box? Or, to hear the good widow-lady herself, returning to her house at mid-night, and alarming the whole street with a most enormous rap, after having sat up till that time at quadrille? We always find that play, when followed with assiduity, engrosses the whole woman; who then quickly grows
uneasy

CHAP. uneasy in her own family, takes but little
 XVI. pleasure in all the domestick innocent endear-
 {
 Section ments of life, and grows more fond of a mat-
 tadore, than of her husband and children.

10. When our women thus fill their imaginati-
 {
 on with pips, counters, and fishes, I doubt
 not, if we could look into the mind of a fe-
 male gamester, but that we should see it full
 of nothing but cards and dice; and her slum-
 bers are haunted with kings, queens, and
 knaves. The day lies heavy upon her, till
 the play season returns; when, for half a do-
 zen hours together, all her faculties are em-
 ployed in shuffling, cutting, dealing, and sort-
 ing out a pack of cards; and no other ideas
 are to be discovered in a soul, which calls itself
 rational, excepting little square figures of
 painted and spotted paper, that give conti-
 nual emotions to her weak passions. The
 very turning up of a card racks such under-
 standings and imaginations: then, hope and
 fear, joy and anger, sorrow and discontent,
 break out all at once in a fair assembly, up-
 on so noble an occasion. And I cannot,
 without a secret indignation observe, that all
 those affections of the mind, which should
 be consecrated to their children, husbands,
 and parents, are thus vilely prostituted and
 thrown away upon a hand at whist. Is
 not such a scene enough to deter any man
 from marrying? for, what charming bed-
 fellows, and companions for life, are men
 likely

likely to meet with, that chuse their wives CHAP.
out of such women of vogue and fashion? XVI.
It must be a sad race of worthies, patriots, *Section*
and heroes, that we must expect from mo- *10.*
thers of this make! And, indeed, let it be
considered, what other ill consequences gam-
ing has on the bodies of our female game-
sters. Nature has so ordered, that almost
every thing, which corrupts the soul, de-
cays the body; and, therefore, the beauties
of the face and mind, are generally destroy-
ed by the same means. A consideration,
that should have a particular weight with
the female world, who were designed to
please the eye, and attract the regards of
men: and, consequently, as there is nothing
that wears out a fine face, like the vigils of
the card-table, and those cutting passions,
which naturally attend such a practice; hol-
low eyes, haggard looks, and pale complex-
ions, are become the natural indications of a
female adventurer. Besides, the occasion
which such a way of life gives to a cen-
sorious world to ask spightful questions: How
a lady dare venture to lose so much, and
what means she has to pay such great sums?
If she pays exactly, it will be enquired from
whence the money cometh? If she owes,
and especially to a man; she must be so very
civil to him for his forbearance, that it layeth
a ground of having it further improved, if
the

CHAP. the gentleman is so disposed ; who will be
XVI. thought no unfair creditor, if where the
estate faileth, he seizeth upon the person,

CHAP. XVII.

Of Dress and Fashions.

The Contents.

CHAP. I. Of dress, and its effects. II. Of inde-
XVII. cency and singularity in dress. III. Of
excess in dress. IV. Of the hoop-petti-
coat ; and of naked necks. V. Of the un-
dress or dishabille ; and of painting the
face. VI. Of the women's riding dress ;
the force of fashions ; and of mourning for
the dead. VII. The vanity of an equi-
page.

Section
I.

THE injudicious affectation, which
formerly prevailed among the men
of letters, that to establish them-
selves in the character of wits, it was abso-
lutely necessary to shew a contempt of dress,
flattened all their conversation, took off the
force of every expression, and incapacitated
a female audience from giving attention to
any thing they advanced ; while the man
of

of dress caught their eyes, as well as ears; and at every ludicrous turn, obtained a laugh of applause, by way of a complimentary return. Hence, at last, dress is grown of universal use in the conduct of life; even so far, that civilities and respect are only paid to appearance. Dress gives a varnish or a lustre to every action; it is become a passport that introduces us into all polite assemblies, and the most certain method of making most of the youth of our nation taken notice of. But I must add to this, that no person can dress without a genius; and that a genius is never to be acquired by art, but is a gift of nature, that may be discovered even in infancy. For, no body can be ignorant how much man is governed by his senses; how lively he is struck by the objects, which appear to him in an agreeable manner; how much cloaths contribute to make us agreeable objects; and how much we owe it to ourselves that we should appear so. Consider man as belonging to societies, and in that view, we shall find, that societies are formed of different ranks; and different ranks are distinguished by habits, that all proper duty or respect might attend their appearance in life. And if we take notice of several advantages, which are met with in daily occurrences, we shall see the bashful man is sometimes so raised, as to express himself with an air of freedom, when he

CHAP.
XVII.
Section
I.

ina-

CHAP. imagines that his habit introduces him to
 XVII. company with a becoming manner : Again,
 { a fool in fine cloaths, shall be suddenly heard
Section with attention, till he has betrayed himself ;
 2. { whereas a man of sense, appearing with a
 { dress of negligence, shall be but coldly re-
 ceived, till he be proved and established by
 time. A plume of feathers will make little
 master smile ; and miss is equally frightened,
 at the indecency of a coarse dirty apron, and
 delighted at a piece of embroidery : as she
 grows up, the dress of her baby begins to
 be her care ; and we often see a genteel
 fancy open itself in the ornaments of the lit-
 tle play-thing.

Hence it is, that the greatest motive to
 love, as daily experience shows us, is dress.
 We do not want examples of women, who
 are jealous every time their rival hath a new
 suit ; and, in a rage, when their woman
 pins their mantoe to disadvantage. On the
 other side, who can tell the resistless elo-
 quence of the embroidered coat, the gold
 snuff-box, and the amber-headed cane ?

II. Therefore, both in man and wo-
 men, there should be the greatest care to
 preserve a just decorum in dress, and to a-
 void every thing that may either bring up-
 on themselves the imputation of indecency
 or singularity ; or corrupt the morals of their
 admi-

admirers : for, though it is a weak thing in CHAP.
a man of thought and reflection to be either XVII.
depressed or exalted from the perfections or
disadvantages of his person ; yet there is a *Section*
respective conduct to be observed in the ha- 2.
bit, according to the eminent distinction of
the body both ways. A young gentleman,
in the possession of an ample fortune, could
not recommend his understanding to those,
who are not of his acquaintance, more suddenly,
than by sobriety in his habit ; as this is
winning at first sight ; so a person gorgeously
fine, which, in itself, should avoid the at-
traction of the beholders eyes, gives as im-
mediate offence to the genteel and well-
breed. And the modest and prudent man,
will never attempt to catch the sight with
any care of dress ; his outward garb is but
the emblem of his mind ; it is genteel,
plain, and unaffected ; he knows that gold
and embroidery can add nothing to the opi-
nion which all have of his merit, and that
he gives a lustre to the plainest dress ; whilst
it is impossible the richest should commu-
nicate any to his person or behaviour. And
though he is not the gayest, he is still the
principal figure in the room : he first enga-
ges our eye, as if there were some point of
light, which shone stronger upon him, than
on any other person in his presence. But
little follies in dress, lead to greater evils :
and the bearing to be laughed at for such
singu-

CHAP. singularities, teaches us insensibly an imper-
 XVII. tinent fortitude, and enables us to bear pub-
 Section lick censure for things, which are more sub-
 2. stantially deserving thereof. Thus a gate is
 opened to folly, and a man is oftentimes
 rendered so ridiculous, as to discredit his vir-
 tues and capacities, and unqualify them from
 doing any good in life: and not only so but
 the giving into uncommon habits of this
 nature, is a want of that humble deference,
 which is due to mankind, and (what is
 worst of all) the certain indication of some
 secret flaw in the mind of the person that is
 guilty of such a conduct.

There is a certain deference due to cus-
 tom; and notwithstanding there may be a
 colour of reason to deviate from the multi-
 tude in some particulars, a man ought to
 sacrifice his private inclinations and opinions
 to the practice of the publick in some o-
 thers. It must be confessed that good sense
 oftentimes makes a humorist; but then it
 unqualifies him for being of any moment in
 the world, and renders him ridiculous to
 persons of a much inferior capacity. But
 he that lays it down as a rule within him-
 self, to act in the most indifferent parts of
 life according to the most abstracted notions
 of reason and good sense, without any re-
 gard to fashion or example, will at last
 brake out into many little oddnesses: he ne-
 ver

ver has stated hours for his dinner, supper, CHAP.
or sleep; because, says he, we ought to at- XVII.
tend the calls of nature, and not set our ap-
petites to our meals, but bring our meals to *Section*
our appetites: in his conversation with 2.
country gentlemen, he will not make use
of a phrase that is not strictly true: he never
tells any of them that he is his humble
servant, but that he is his well-wisher;
and will rather be thought a male-content,
than drink the king's health when he is not
a dry: he thrusts his head out of the chamber
window every morning, and after
having gaped for fresh air about half an
hour, repeats fifty verses as loud as he can
bawl them for the benefit of his lungs;
with many other particularities, for which
he gives sound and philosophical reasons;
till at last he may chuse to wear a turban
instead of a periwig; concluding very just-
ly, that a bandage of clean linnen about his
head is much more wholesome, as well as
cleanly, than the caul of a wig, which is
soiled with frequent sweatings: and it is
well if he does not judiciously observe, that
the many ligatures in our English dress must
naturally check the circulation of the
blood; and for that reason, after the manner
of the hussars, he may make his breeches
and his doublet of one continued piece of
cloth. So that by following the pure
dictates of reason, he at length departs so

CHAP. much from the rest of his countrymen, that
 XVII. he seems a proper object of compassion,
 and fit to be clapped into bedlam.

Section

2.

Nor can I pass over this subject without reflecting on several persons, who at a distance seem very terrible; but upon a stricter enquiry into their looks and features, appear as meek and harmless as any of us. I mean those country gentlemen, who of late have taken up an humour of coming to town in red coats. But instead of this, which is an innocent method of enjoying a man's self, and turning out of the general tracts wherein we have crowds of rivals, there are those, who pursue their own way out of founness and a spirit of contradiction: these men chuse a thing only because another dislikes it; and affect an inviolable constancy in matters of no manner of consequence. Hence it is that some old men wear this or that sort of cut in their cloaths with great integrity; while all the rest of the world are degenerated into buttons, pockets, and loops unknown to their fore-fathers. An affectation, which I am perswaded, if it were searched to the bottom, would be often found not sincere, but that he is in the fashion in his heart, and holds out from meer obstinacy and self-will. Again, gentlemen of fortune, at least the young and middle-aged, are apt to pride them-

themselves a little too much upon their dress; CHAP. XVII.
 and consequently to value others in some measure upon the same account. A man's appearance falls within the censure of every one, that sees him; his parts and learning very few are judges of; and even upon these few, they can't at first be well intruded; for policy and good-breeding will counsel him to be reserved among strangers, and to support himself only by the common spirit of conversation. So that a stranger of tolerable sense dressed like a gentleman, will be better received by those of quality above him, than one of much better parts, whose dress is regulated by the rigid notions of oeconomy: and perhaps it is this general observation that fine cloaths open the gates of the noble, and the affections of every station, which has made dress so universally admired, and practised; and, while restrained within its just bounds, it is commendable.

Section

3.

III. Therefore it is not the proper dress of each station that is reproveable; but I shall endeavour to guard you against the excesses of this part of life; and in particular, finding the ladies most addicted to this vice, I shall expose it chiefly in their way. A woman that comes to her glass, does not employ her time in making herself look more advantageously what she really

CHAP. is, but endeavours to be as much another
 XVII. creature as she can possibly be: now whe-
 {ther this happens because they stay so long,
Section and attend their work so diligently, that
 3. { they forget the faces and persons, which they
 first sat down with, or whatever it is, they
 seldom rise from the toilet the same women
 they appeared when they first began to
 dress themselves. There can be no jewel
 in the ears so pleasing to the beholders, so
 much as the eyes: the cluster of diamonds
 upon the breast can add no beauty to the
 fair ivory chest, which supports it. These
 riches may indeed tempt a man to steal a
 woman, but never to love her, whom na-
 ture alone can make amiable. The pearl
 necklace, the flowered stomacher; the ar-
 tificial nosegay, and embroidered gown,
 may be of use to attract the eyes of the be-
 holders; and turn them from the imperfections
 of her face and body: and therefore if the
 ladies will believe me, I can assure them;
 there is nothing touches our imagination so
 much, as a beautiful woman in a plain dress,
 suited to her station.

I doubt not but some will think this a
 very harsh doctrine to womankind, who
 are carried away with every thing that is
 shewy; and with what delights the eye;
 more than any other species of living crea-
 tures whatsoever. This odd turn of mind
 often

often makes the sex unhappy, and disposes CHAP.
them to be struck with every thing, that XVII.
makes a shew, however trifling and taude-
ry. Yet I do not speak this out of any *Section*
aversion that I have to the sex: on the 3.
contrary, I have always had a tenderness
for them; but I must confess it troubles me
very much, to see the generality of them
place their affections on improper objects, and
give up all the pleasures of life for superfi-
cial nonsense.

This continually lays them open to the
milliner, mantoe-maker, and dressing-woman.
The milliner must be thoroughly versed
in physiognomy; in the choice of ribbons,
she must have a particular regard to the
complexion, and must ever be mindful to
cut the head-dress to the dimensions of the
face: for, as there is a beauty that is pecu-
liar to the several stages of life; as much
propriety must be observed in the dress of
the old, as of the young woman. The
head-dress must give the mother a more
sedate mein than the virgin; and age must
not be made ridiculous with the flaunting
airs of their youthful days. The mantoe-
maker must know how to hide all the de-
fects in the proportions of the body, and
must be able to mould the shape by the
stays, so as to preserve the intestines; that
while she corrects the body she may not
take

CHAP. take away the stomach. And the lady's
 XVII. woman must add sprightliness to her lady's
 { air, by encouraging her vanity ; give grace-
 Section fulness to her step, by cherishing her pride ;
 3. and make her show a haughty contempt of
 { her admirers, by enumerating her imagina-
 ry conquests over the hearts of men. The
 genius of the ladies which hath for some
 years past shot out in several exorbitant in-
 ventions, for the greater consumption of our
 manufacture, is superior to the men's : for,
 while the men have contented themselves
 with the retrenchment of the hat, or the
 various scallop of the pocket ; the ladies
 have sunk the head-dress, inclosed them-
 selves in the circumference of the hoop-pet-
 ticoat ; the stays have been lowered behind,
 for the better displaying the beauties of the
 neck ; and, not to mention the various rol-
 ling of the sleeve, and those other nice cir-
 cumstances of dress, upon which every la-
 dy employs her fancy at pleasure, they have
 invented a number of other little decora-
 tions, which neither serve for ornament nor
 for use.

Some ladies of genius will give a genteel
 air to their whole dress by a well-fancied
 suit of knots ; as a judicious writer gives
 spirit to a whole sentence, by a single ex-
 pression : and as words grow old, and new
 ones enrich the language ; so there is a con-
 stant

stant fucceſſion of dreſs; the fringe ſuc- CHAP.
ceeds the lace, the ſtays ſhorten or extend XVII.
the waſt, the ribband undergoes divers *Section*
variations, the head-dreſs receives frequent 3.
riſes and falls every year; and in ſhort, *3.*
the whole woman throughout, as curious
obſervers of dreſs have remarked, is chang-
ed from top to toe in about three or four
years. Whereas, did country ladies but
keep to one conſtant dreſs, they would
ſometimes be in the faſhion, which they
never are as matters are now managed; and
if inſtead of running after the mode, they
would continue fixed in one certain habit,
the mode would ſome time or other over-
take them; as a clock that ſtands ſtill, is
ſure to point right once in twelve hours.

Not that I would urge a reſtraint on all
faſhions. The faſhion maintains a prodi-
gious number of people, and cauſes a great
circulation of money: Providence, in this
caſe, makes uſe of the folly, which we
will not give up; and it becomes inſtru-
mental to the ſupport of thoſe, who are
willing to be induſtrious. From hence the
fringe-makers, lace-men, tire-women, and
a number of other trades, which would
be uſeleſs in a ſimple ſtate of nature, draw
their ſubſiſtence: Though it is ſeldom ſeen
that ſuch as theſe are extremely rich; be-
cauſe their original fault being founded
upon

CHAP. upon vanity, keeps them poor by the light
XVII. inconstancy of their employment. But I

must blame those extremes, which I ap-
*Section*prehend, serve only to disfigure nature :

3. such as the masculine tete-de-mouton, the
undecent nakedness of the neck, and short-
ness of petticoats ; the riding dress of our
modern female jockeys, singularities of all
kinds, and the French dishabille. Let me
persuade the fair sex to consider how im-
possible it is for them, to add any thing
that can be ornamental to what is already
the master-piece of nature. The head has
the most beautiful appearance, as well as
the highest station in a human figure : And
nature has laid out all her art in beautify-
ing the face ; she has touched it with ver-
milion, planted in it a double row of ivory,
made it the seat of smiles and blushes,
lighted it up and enlivened it with the
brightness of the eyes ; she has hung it on
each side with curious organs of sense,
given it airs and graces that cannot be de-
scribed, and surrounded it with a flowing
shade of hair, that sets all its beauties in the
most agreeable light : In short, she seems
to have designed the head as the cupola to
the most glorious of her works ; and when
we load it with such supernumerary or-
naments, we destroy the symmetry of the
human figure, and foolishly contrive to call
off the eye from great and real beauties,

to

to the foppish inventions of whimsical and affected decorations. Not that I would be understood to be an enemy to the proper ornaments of women ; but, on the contrary, as the hand of nature has poured on them such a profusion of charms and graces, and sent them into the world more amiable and finished than the rest of her works ; I would have them bestow upon themselves all the additional beauties, that art can supply them with ; provided it does not interfere with, nor disguise, nor prevent those, which the God of nature has bestowed upon them.

IV. The petticoats, which are blown up into a most enormous concave, and rise every day more and more, are abominable ; not only in regard to their unnecessary expence, but to the great temptation it may give to virgins, of acting, in security, like married women ; and by that means, give a check to matrimony ; an institution always encouraged by wise societies, and states. For, the strutting petticoat smooths all distinctions ; levels the mother with the daughter ; and sets maids and matrons, wives and widows, upon the same footing. It is a matter of great concern to me, to see so many well-shaped innocent virgins, bloated up, and waddling up and down, like big-belly'd women, in this dress.

CHAP. dress. I confess, that as a woman may be
 XVII. considered as a beautiful romantick ani-
 mal, she may be adorned with furs and
 Section feathers, pearls and diamonds, ores and
 4. silk; the lynx shall cast its skin at her feet
 to make her a tippet; the peacock, parrot
 and swan, shall pay contributions to her
 muff; the sea shall be searched for shells,
 and the rocks for gems, and every part of
 nature furnish out its share towards the em-
 bellishment of a creature, that is the mas-
 ter-piece of the creation: but as for the
 petticoat, I have been speaking of, it can
 in no wise be commendable. It is true, a
 female, who is thus invested in whale-bone,
 is sufficiently secured against the approaches
 of an ill-bred fellow; but it is generally
 thought, that it was some crafty women,
 that at first thus betrayed their companions
 into hoops, that they might make them ac-
 cessary to their own concealments, and by
 that means escape the censure of the world,
 on criminal occasions.

The next thing I would advise to be re-
 formed in the dress of women, is their too
 great nakedness about their necks. I am
 frequently out of countenance, to see pretty
 ladies laying open their charms with so much
 liberality, though at that time many of them
 are concealed under the modest shade of the
 tucker, which is a slip of fine linnen, that
 used

used to run in a small kind of ruffle round CHAP.
the uppermost verge of the womens stays, XVII.
and, by that means, covered a great part of
the shoulders and breast. And, I hope, our *Section*
British dames, notwithstanding they have 4.
the finest skins in the world, will be content
to show no more of them, than what be-
longs to the face, and to the neck, properly
so called : for, it is no excuse for their be-
ing naked, that they are fair. These beau-
ties are not contented to make lovers where-
ever they appear, but, at the same time,
they must make rivals. Every man is not
sufficiently qualified with age and philoso-
phy, to be an indifferent spectator of such
alurements ; and, in particular, the eyes of
young men are curious and penetrating, their
imaginations are of a roving nature, and their
passions are under no restraint nor discipline.
Should we not then be in pain for a woman
of rank, when we see her thus exposing
herself to the regards of every impudent
staring debauchee ; she cannot expect that
her quality can defend her, when by her
dress, she gives such provocation to na-
ture.

If we look back on the days of good queen
Elizabeth, we see the women cloathed down
to the very wrists, and up to the very chin.
The hands and face were the only samples
they gave of their beauty. That age and
people

CHAP. people were succeeded by others, who made
 XVII. larger discoveries of their fine skins: who
 { first of all tucked up their garments to the
Section elbow, and, notwithstanding the tenderness
 4. { of the sex, were content, for the informa-
 { tion of mankind, to expose their arms to
 the inclemencies of the air, and to the inju-
 ries of our cold climate: an artifice that
 hath succeeded to their wishes, and betrayed
 many to their arms, who might have escaped
 them, had they been still concealed, as they
 ought to have been, in modesty. About the
 same time, the ladies, considering that the
 neck was a very modest part in a human body,
 freed it from those yokes, I mean, those
 monstrous linnen ruffs, in which the simpli-
 city of their grandmothers had inclosed it,
 to preserve their innocence: and, in propor-
 tion as the age refined, the dress still sunk
 lower. So that, when we now say a wo-
 man has a handsome neck, we reckon into
 it a great part of the shoulders and breasts.
 At last, the disuse of the tucker has still en-
 larged it, insomuch, that the neck of a
 fine woman, at present, takes in almost half
 the body of those, that pretend to dress gen-
 teel. But what most troubles, and, indeed,
 surprizes me in this particular; I have ob-
 served, that the leaders in this fashion, are
 most of them women already provided for
 in a married state. What can induce these
 to such a fashion, is beyond my comprehen-
 sion:

sion : for, no-body exposes wares that are CHAP.
appropriated ; and when the bird is taken, XVII.
the snare ought to be removed. Modest
women should stick to their faces for making *Section*
conquests over our affections : and reflect, 5.
that none but direct traders in beauty ; or
those, who are very defective in the charms
of the countenance, ever expose more than
the fore-part of the neck, and that also with a
modest discretion. Nothing bestows so much
beauty on a woman, as modesty : it gives
the maid greater beauty than even the bloom
of youth ; it reinstates the widow in her
virginity ; and it bestows on the wife the dig-
nity of a matron.

V. There is a kind of sketch of dress,
if I may so call it, among us, which, as the
invention was foreign, is called a dishabille :
in this dress, every thing is thrown on with
a loose and careless air, without any regard
to decency. But I must also condemn this
extreme ; because wrapping gowns, and
dirty linnen, with all that huddled œcono-
my of dress, which passes under the gene-
ral name of a mob, is the bane of conjugal
love, and one of the readiest means imagi-
nable to alienate the affection of a fond
husband : the neglect of apparel, even a-
mong the most intimate friends, does in-
sensibly lessen their regard to each other,
by creating too low and contemptable a fa-
miliarity

CHAP. Such a one is graceful, without affecting an
 XVII. air, and unconcerned, without appearing
 { carelefs ; and having no manner of art in
 Section her mind, it makes her want none in her
 6. person and behaviour.

VI. But among the several female extravagancies, I cannot pass over the *French* fashion of the ladies, who dress themselves in a hat and feather, a riding-coat, and a periwig, or at least, tie up their hair in a bag or ribband, in imitation of the smart part of mankind: a dress much unbecoming the fair sex, and can in no wise add to their beauty. And if the design of this strange fashion is to smite more effectually their male beholders, they will find themselves much deceived. For, let those ladies consider with themselves, whether men are not more likely to be struck by a figure entirely female, than with such a one as men may see every day in their own glasses: Or, if they please, let them reflect upon their own hearts, and think, as a certain polite author has suggested, how they would be affected, should they meet a man on horse-back, in his breeches and jack-boots, and, at the same time, dressed up in a round-eared cap, and a short cloak. They that love *French* fashions, should always reflect, before they take them up, how far an *English* woman may venture herself

herself in a foreign dress with advantage : CHAP.
 for, as liveliness and assurance are in a pe- XVII.
 culiar manner the qualifications of the
French, the same habits and customs will not Section
 give the same offence to that people, which 6.
 they produce among us. The distinguish-
 ing character of an *English* woman, is mo-
 desty ; but the *French* distinguish them-
 selves by their vivacity. And when this our
 national virtue appears in that female beau-
 ty, for which *English* ladies are celebrated,
 above all others in the universe, it makes
 up the most amiable object in the eye of
 man.

Thus I might proceed and shew, that
 the most improper things we commit in the
 conduct of our lives, we are led into by
 the force of fashion and custom. And in-
 stances might be given, in which a pre-
 vailing custom makes us act against the
 rules of nature, law, and common sense :
 but at present, I shall conclude my consi-
 deration of the effect it has upon men's
 minds, by looking into our behaviour, when
 it is the fashion to go into mourning for
 the death of a crowned-head, a parent, a
 husband, or a friend. This custom of repre-
 senting the grief we have for the loss of the
 dead by our habits, was at first assumed
 by such only as were under real distress ;
 to whom it was a relief, that they had no-

CHAP.thing about them so light and gay, as to be
 XVII. irksome to the gloom and melancholy of
 { their inward reflections ; or that might mis-
 Section represent them to the world. This lauda-
 6. ble distinction of the sorrowful, in course
 { of time, was lost ; and mourning is now
 worn by the heirs and widows of the de-
 ceased, not with those tokens of sorrow,
 that might naturally be expected ; but ra-
 ther to proclaim what advantages they have
 gained by the death of a parent, a husband,
 or a near relation. Thus you see nothing
 but magnificence and solemnity in the equi-
 page of the relict, and an air of release from
 servitude in the pomp of a son, who has
 lost a father, that was very rich : a fashion
 of sorrow, that is now become a generous
 part of the ceremonial even between princes
 and sovereigns, who, in the language of all
 nations, are styled brothers to each other ;
 and put on the purple upon the death of
 any potentate with whom they live in
 friendship. Thus it is that courtiers, and
 all who wish themselves such, are imme-
 diately seized with grief from head to foot,
 upon this disaster to their prince. So that
 one may know, according to the observation
 of a certain author, by the very buckles of a
 gentleman-usher, what degree of friendship
 any deceased monarch maintained with his
 court. A humour that does not prevail
 only on those, whose fortunes can support
 any change in their equipage ; nor on those
 only

only whose incomes demand the wanton-CHAP.
ness of new appearances ; but on such also, XVII.
who have just enough to clothe themselves
decently. For the general affectation among *Section*
men, of appearing greater than they are, 6.
makes the whole world run into the habit
of the court to which they are subject.

Besides, the mourning dress is generally so graceful to the human complexion, that it is much more admired than any others : A dress, wherein there is so little variety, shews the face in all its natural charms, and makes one differ from another only, as it is more or less beautiful in itself. A rule, which is so essential in all just representations, that good painters are ever careful of offending against it : Because the chief figure must have the strongest point of light, and not be injured by any gay colourings, that may draw away the attention to any part of the picture that is less considerable. Thus also when artists would expose their diamonds to an advantage, they usually set them to show in little cases of black velvet ; and by this means, the jewels appear in their true and genuine lustre ; while there is no colour that can infect their brightness, or give a false cast to the water, for which they are more or less esteemed. Mourning obliges every body to be dressed with propriety, and makes

CHAP. the ladies faces the principal objects of our
XVII. eyes. In that dress every beautiful person

shines out in all the excellence, with which
Section nature has adorned her: Gaudy ribbands,

6. and glaring colours being now out of use,
the sex has no opportunity given them to
disfigure themselves, which they seldom
fail to do, whenever it lies in their power.

But among all the irregularities, of which I have taken notice, I know none so proper to be presented to the world, as that of the general expence and affectation in equipage. This extravagance must necessarily get footing, where we have no sumptuary laws, and where every man may be dressed, attended, and carried in any manner, that suits his own inclination. This evil of vanity in our figure, with many others, proceeds from a certain gaiety of heart, which has crept into men's very thoughts and nature. Hence it happens, that the passions and adventures of heroes, when they enter the lists for the tournament in romances, are not more easily distinguishable by their palfreys, and their armour, than the secret springs and affections of the several pretenders to show amongst us, are known in ordinary life by their equipages. For, as the matter now stands, every man takes it in his head, that he has a liberty to spend his money, according

CORDING to his own fancy, in spite of all CHAP.
order, justice, and decorum; though no XVII.
man living can assign a reason, why one
man should have half a street to carry him *Section*
at his ease, and perhaps only in pursuit of 6.
pleasures, when as good a man as himself
wants room for his own person to pass up-
on the most necessary and urgent business.
The servants and horses of the rich take
up the whole street, while we, that walk on
foot, are very glad to watch an opportunity
to whisk cross a passage; and are very
thankful that we are not run over for
interrupting the machine, that carries in it
a person, neither more handsome, wise,
nor more valiant than ourselves. There-
fore, says a judicious author, were I to pro-
pose a tax, it should certainly be upon
coaches and chairs, and all such like vehi-
cles, by what names soever dignified and
distinguished. I cannot but admire how
persons conscious to themselves of no man-
ner of superiority above others, can out of
meer pride or laziness expose themselves
to publick view, at such a rate: To see
men, for no reason upon earth, but that
they are rich, ascend triumphant chariots,
and ride through the people, has at the
bottom nothing else in it, but an insolent
transport, arising only from the distinction
of their wealth. And I must conclude that,
were it not for the solid injustice of the
thing,

CHAP. thing, there is nothing could afford a dis-
 XVII. cerning eye greater occasion for mirth, than
 { this licentious huddle of qualities and cha-
 racters in the equipages of our metro-
 polis.

C H A P. XVIII.

Of *Health* and *Sickness*.

The Contents.

CHAP. I. *Of preserving health.* II. *Of wine, drunk-*
 XVIII. *enness, wine-brewers, and midnight drink-*
 { *ers.* III. *Of eating to excess; of phy-*
sick; and of a good physician. IV. *Of*
quacks, and their invectives against re-
gular physicians. And of the causes of dis-
eases. V. *Of valetudinarians.*

Section
 I. { **N**OTHING is so desirable as
 health; and nothing can preserve
 it so well as temperance; which
 has those particular advantages above all
 other means of health, that it may be
 practised by all ranks and conditions, in
 any place, or at any time. This is a kind
 of regimen into which every man may put
 himself, without loss of time, interruption
 to

to business, or expence of money. And CHAP.
as exercise throws off all superfluities; tem- XVIII.
perance prevents them: as exercise clears
the vessels; temperance neither satiates nor *Section*
over strains them: as exercises raises pro- I.
per ferments in the humours, and promotes
the circulation of the blood; temperance
gives nature her full play, and enables her to
exert herself in all her force and vigour: and
as exercise dissipates a growing distemper;
temperance starves it out of the body. I
will not pretend to lay down any determi-
nate rule for temperance; because what is
luxury in one, may be temperance in ano-
ther: But there are few, that have lived
any time in the world, who are not judges
of their own constitution, so far as to know
what kinds, and what proportions of food
do best agree with themselves. As the soul
is so nearly interested in the fate of the
body, our provident Creator saw it neces-
sary, by the constant returns of hunger and
thirst, those importunate appetites, to put
it in mind of its charge; knowing, that
if we should eat and drink no oftner than
cold abstracted speculation should put us
upon these exercises; and then leave it to
reason to prescribe the quantity, we should
soon refine ourselves out of this bodily life.
Yet, were I to advise you, it should be to
make your whole repast out of one dish;
and if you indulge in a second, avoid drink-
ing

CHAP. ing any thing strong, till you have finished
 XVIII. your meal ; at the same time abstain from
 { all fauces ; or at least, from such as are not the
 Section most plain and simple. Besides, every man

I. { should have his days of abstinence, according as the strength of his constitution will permit. Abstinence, well-timed, often kills a sickness in embryo, and destroys the first seeds of a distemper ; and qualifies nature for struggling with hunger and thirst, whenever any distemper or duty of life may put her upon such difficulties ; and at the same time, gives her an opportunity of extricating herself from her oppressions, and recovering the several tones and springs of her vessels distended by surfeiting or excess.

In the choice of our diet, and our companions at it, let us prefer that, which contributes most to chearfulness and refreshment : and these certainly are best consulted by simplicity in the food, and sincerity in conversation. All meals of state and ceremony, which are performed in dumb show, and greedy fullness, are by this rule excluded from any pretence to happiness or content. Meal-time to be sure is absolutely necessary to sustain life ; yet it must be also considered, that life itself is to the endless being of man, but what a meal is to this life, not valuable for itself, but for the
 pur-

purposes of it. And consequently if there CHAP.
be any truth in this, the expence of many XVIII.
hours this way is somewhat unaccountable : Section
and placing much thought either in too I.
great sumptuousness and elegance in this
matter, or wallowing in noise and riot at it,
are both, though not equally blameable.
Again, at meals where the bottle is plyed
without being called for; where humour
takes place of appetite; and the good com-
pany are too dull or too merry to know
any enjoyment in their senses; this is a low
absurd kind of an enjoyment. The eaters
sacrifice all their senses and understanding to
their appetite: the swallows hurry them-
selves out of both, without pleasing this or
any other appetite; and many dishes can
excite desire without giving strength, and
heat the body without nourishing it; as
physicians observe, that the poorest and most
dispirited blood is most subject to fevers.
Therefore I look upon many french dishes
to be as pernicious to the stomach as a
glass of spirits. Yet these false delicacies
without expecting the return of hunger, eat
for an appetite, and prepare dishes not to
allay, but to excite it: they admit of no-
thing at their tables in its natural form, or
without some disguise: they are to eat eve-
ry thing before it comes in season, and to
leave it off as soon as it is good to be eaten,
and easy to be digested. I would be glad
to

CHAP. to reform such an abuse, so hurtful to the
XVIII. constitution, and so foreign to our nation :

for, the tables of the ancient gentry of this
Section nation were covered thrice a day with hot

I. roast-beef. Mutton has likewise been in
great repute among our valiant country-
men, but was formerly observed to be the
food rather of men of nice and delicate ap-
petites, than those of strong and robust con-
stitutions : for which reason, even to this
day, we use the word sheep-biter as a term
of reproach, as we do beef-eater in a re-
spectful and honourable intention : and it is
a great blessing to the publick that the com-
mon people of this kingdom do still keep
up the taste of their ancestors in this parti-
cular. And for this reason, we at present
see the florid complexion, the strong limb,
and the hale constitution are to be found
chiefly among the meaner sort of people, or
in the wild gentry, who have been educated
in the country. On the contrary, many
great families are insensibly fallen off from
the athletick constitution of their progeni-
tors, and are dwindled away into a pale,
sickly, spindle-legged generation of valetu-
dinarians ; because they have forsaken the
diet of their fore-fathers. This makes me
fond of every thing that is simple and natu-
ral, particularly in my food ; two plain
dishes, with two or three good natured,
chearful, ingenious friends, would make me
more

more pleased and vain, than all that pomp CHAP.
and luxury can invent. He keeps the XVIII.
greatest table in my opinion, who has the
most valuable company at it. I can't but Section
smile to see, at great entertainments, several I.
cooling their mouths with lumps of ice,
which they had just before been burning
with salts and hot spices.

Drinking, it is true, has custom on its side; but it is a very bad custom: for, it is very common that events arise from a debauch which are fatal, and always such as are disagreeable to company: for, let a man be ever so well endowed with reason and good sense, his tongue is apt to utter things out of meer gaiety of heart, which may displease his best friends. Let every man consider that he cannot under the oppression of drink be a friend, a gentleman, a master, or a subject; that he has so long banished himself from all that is dear, and given up all that is sacred to him, and he must even then think of a debauch with horror: but when he looks still farther, and acknowledges, that he is not only expelled out of all the relations of life, but also liable to offend against them all, no words can express the terror and detestation he should have of such a condition. Yet he owns all this of himself, who says he has been drunk: therefore I ever esteemed a
drunk-

CHAP. drunkard of all vicious persons the most vi-
 XVIII. cious. For, if our actions are to be weigh-
 ed and considered according to the intention
 Section of them, what can we think of him, who

I. puts himself into a circumstance, wherein
 he can have no intention at all, but incapacitates himself for the duties and offices of life, by a suspension of all his senses? he, who drinks but a little is not master of himself: But he, who drinks much is a slave to himself: so that were there only this single consideration, that we are less masters of ourselves when we drink in the least proportion above the exigences of thirst: I say, were this all that could be objected, I think it should be sufficient to make us abhor drunkenness. Drunkards die by their own hands, and he is certainly as guilty of suicide, who perishes by a slow, as he that dispatches himself by an immediate poison. The most conspicuous of those, who destroy themselves, are such as in their youth fall into this sort of debauchery, and contract a certain uneasiness of spirit, which is not to be diverted but by tippling, as often as they can fall into company in the day, and conclude with downright drunkenness in the evening. Such gentlemen never know the satisfaction of youth, but skip the years of manhood, and are decrepit soon after they are of age according to law.

Let

Let us then detest and abhor that damna-
ble doctrine and position of the necessity of
a bumper, though to one's own toast: for,
though 'tis pretended that these deep po-
tations are used only to inspire gaiety, they
certainly drown that chearfulness, which
would survive a moderate circulation of the
animal spirits. Were every stranger per-
mitted either to fill his glass according to
his own inclination, or to make his retreat,
when he finds he has been sufficiently obe-
dient to that of others; these our entertain-
ments would be governed with more
good sense; and consequently with more
good-breeding, than at present is to be
found amongst those, that pretend most
to it.

Nor can I have much more affection for
whetters, who drink themselves into an in-
termediate state of being, neither drunk nor
sober, before the hours of business. And in
that condition buy and sell stocks, discount
notes, and do many other acts of a well-
disposed citizen. Whetters are a people,
that differ from a sect called snuff-takers,
only in the expedition they take in destroy-
ing their brains: the whetter is obliged to
refresh himself every moment with a liquor
in his mouth; as the snuff-taker with a
powder in his nostrils. As for their har-
mony

CHAP. many in the evening, says an humourous au-
 XVIII. thor, I have nothing to object; provided they
 { remove to such places, where it cannot be
Section { supposed, that their vociferations will annoy
 2. { the studious, the contemplative, or the busy
 { part of their fellow-creatures.

II. I do not deny but that a proper use of wine or strong liquor is good for the stomach, and promotes good conversation: Wine seems to be designed for a loftier indulgence of nature: for, as it would be hard to suppose, that the author of nature, who imposed upon her necessities and pains, does not allow her pleasures; so we may reckon among the latter the moderate use of the grape. When a man expresses himself upon any subject with more life and vivacity, more variety of ideas, more copiously, more fluently, and more to the purpose; it argues, that he thinks clearer, speaks more ready, and with greater choice of comprehensive and significant words: so, as this may be the effect of a certain quantity of white or red cordial, it must be allowed to be an easy and an infallible remedy to the dull and low-spirited: For, a moderate use of strong liquor awakens the judgment, quickens memory, ripens the understanding, disperses melancholy, cheers the heart; in a word, restores the whole man to himself, and his friends, without the

the least pain or indisposition to the temperate drinker. It heightens conversation, and brings to light agreeable talents, which otherwise under the oppression of an unjust modesty would have lain concealed. We know that there are men of great parts, that are guilty of downright bashfulness, that by a strange hesitation and reluctance to speak, murder the finest and most elegant thoughts, and render the most lively conceptions flat and heavy without wine : Therefore, wine may very allowably be used in a degree above the supply of meer necessity, by such as labour under melancholy, or are tongue-tied by an ill-timed bashfulness. And it is certainly a very agreeable change, when we see a glass raise a lifeless conversation, into all the pleasures of wit and good humour : and while the discourse improves in a well-chosen company, from the addition of spirits, which flow from moderate cups, it must be acknowledged, that leisure time cannot be more agreeably, or, perhaps, more usefully employ'd, than at such meetings. But there is a certain prudence in this, and in all other circumstances, which makes right or wrong in our ordinary conduct ; consequently, when any one of a bold, daring temper, adds to his natural impudence the fluster of a bottle, that which fools called fire, when he was sober, all men abhor as outrage, when he

is

CHAP.

XVIII.

Section

2.

CHAP. is in liquor. And thus he that in the morn-
 XVIII. ing was only faucy, is, in the evening, tu-
 multuous and troublesome. A drunken man
 Section is a greater monster than any that is to be
 2. found among all the creatures which God
 has made; and, indeed, there is no cha-
 racter, which appears more despicable and
 deformed, than a drunkard, in the eyes of
 all reasonable persons.

Drunkenness has very fatal effects on the mind, the body, and fortune of the person, who is devoted to that vice. It first of all discovers every flaw in the mind. A sober man, by the strength of reason, may keep under and subdue every vice or folly, to which he is most inclined; but wine makes every latent seed sprout up in the soul, and shew itself: it gives fury to the passions, and force to those objects, which are apt to produce them: it heightens indifference into love, love into jealousy, and jealousy into madness: it turns the good-natured man into an idiot, and the choleric into an assassin: it gives bitterness to resentment: it makes vanity unsupportable, and displays every little spot of the soul in its utmost deformity, with the greatest confusion: it not only betrays the hidden faults of a man, and shews them in the most odious colours, but often occasions faults, to which he is not naturally subject: it throws a man out
 of

of himself, and infuses qualities into his mind, which she is a stranger to in her sober intervals. Besides these ill effects, which this vice produces in the person, who is actually under its dominion, it has also a bad influence on the mind, even in its sober moments ; as it insensibly weakens the understanding, impairs the memory, and makes those faults habitual, which are produced by frequent excesses and intemperance. Drunkenness, therefore, acts in direct contradiction to reason, whose business it is to clear the mind of every vice which is crept into it, and to guard it against all the approaches of any that endeavour to enter into it.

CHAP. XVIII.

Section 2.



Yet this vice is not always owing to the quantity, but sometimes to the quality of the liquor, and to the art of the brewer : for wine-brewers, I am afraid, do great injury, not only to his majesty's customs, but to the bodies of many of his good subjects, both men and women. These are the men, that inflame the bills of mortality, and puzzle the college of physicians with diseases, for which they neither know a name nor a remedy ; that give all their customers cholicks and megrims ; and that can brew a tun of claret, that, in a fortnight's time, shall give the gout to a score of the healthfullest men in the city ; pro-

CHAP. vided that their constitutions are prepared
XVIII. for it by idleness, luxury, and wealth. Be-

fides the prejudice, which these mixtures
Section and compositions do to the brain: the un-

2.

natural tumults and fermentations, which
they raise in our blood; the divisions, heats,
and animosities, that reign among us; and, in
particular, most of the modern enthusiasms
and agitations, are nothing else but the ef-
fects of adulterated and hot liquors. Upon
the whole, I shall remark two things: It is
amazing, that the relish of any persons,
who are reckoned the most polite part of
mankind, can be so perverted, as to prefer
sea-coals and candles to the sun, and ex-
change so many chearful morning hours,
for the pleasures and debauches of mid-
night revels. Did a man consult his health,
he should chuse to live his whole time (if
possible) in day-light, and to retire out of
the world into silence and sleep, while the
raw damps, and unwholesome vapours fly
abroad, without a sun to disperse, mode-
rate, or controul their unwholesome effects.
An hour in the morning, is much to be
preferred to midnight on many other ac-
counts: the mind, in these early seasons of
the day, is so refreshed in all its faculties,
and born up with such new supplies of ani-
mal spirits, that she finds herself in a state
of youth; especially when she is entertained
with the breath of flowers, the melody of
birds,

birds, the dew's that hang upon the plant, CHAP.
and all those other sweets of nature, that XVIII.
are peculiar to the beginning of the day. 
They, who are awakened into being, and Section
perceive life renewed, and at the same time 3.
see the whole face of nature recovered out 
of the dark uncomfortable state, in which
it lay for several hours, cannot fail of being
replenished with such secret sentiments of
joy and gratitude, as are a kind of implicit
praise of the great author of nature, and of
all our blessings. But it is impossible for a
man to have this relish of being, this exqui-
site taste of life, who does not come into
the world before it is in all its noise and
hurry ; who loses the rising of the sun, the
still-hours of the day, and immediately, up-
on his first getting up, plunges himself in-
to the ordinary cares or follies of life ; es-
pecially, into that of tippling.

III. And, again ; the epicure has no
pleasures, but what expire while they satisf-
fy ; and, after a few minutes refreshment,
determine in loathing and unquietness. The
person, says an experienced writer, that
prolongs his meals, and sacrifices his time,
as well as his other conveniences, to his
luxury, quickly out-fits his pleasure, and
bestows all the following time upon cere-
mony and surfeit, till at length, after a long
fatigue of eating, and drinking, and babling,

CHAP. he concludes the great work of dining gen-
 XVIII. teelly ; and so makes a shift to rise from ta-
 ble, that he may lye down upon his bed ;
 Section whence, after he has slept himself into some
 3. use of himself, by much-a-do, he staggers
 to his table again, and there acts over the
 same brutish scene : so that he passes his
 whole life in a dozed condition, between
 sleeping and waking, with a kind of drow-
 ziness and confusion upon his senses, which,
 what pleasure it can be, is beyond my
 comprehension. For, according to my no-
 tion of pleasure in eating and drinking, it
 dwells no longer upon the appetite, than
 the necessities of nature, which are quickly
 and easily provided for ; and then all that
 follows, is a load, and an oppression to the
 stomach, as well as to the mind ; every
 morsel to a satisfied hunger, is only a new
 labour to a tired digestion. All that is of
 it, dwells upon the tip of his tongue, and
 within the compass of his palate ; which
 can never be deemed a sufficient prize for a
 man to purchase with the loss of his time,
 his reason, and, it may be, of his life also.
 And every draught to him, that has quenched
 his thirst, is but a further quenching of
 nature, and a provision for rheum and dis-
 eases ; a drowning of the quickness and ac-
 tivity of the spirits, by which we are en-
 abled to distinguish ourselves with advan-
 tage in our respective stations. For, na-
 ture

ture delights in the most plain and simple CHAP.
diet ; and every animal, but man, keeps to XVIII.
one dish. Herbs are the food of this spe-
cies, fish of that, and flesh of another : but *Section*
man falls upon every thing that comes in 3.
his way ; not the smallest fruit, or excres-
cence of the earth ; scarce a berry, or a
mushroom, can escape his voracious appe-
tite. So that, when I behold a fashiona-
ble table set out in all its magnificence, I
fancy that I see gouts and dropsies, fevers
and lethargies, with other innumerable di-
stempers lying in ambuscade, to surprize the
unguarded epicure.

Hence it is, that the apothecary is per-
petually employed in countermining the
cook and the vintner. For, physick, for
the most part, is nothing else but the sub-
stitute of exercise or temperance : and
though medicines are, indeed, absolutely
necessary in acute distempers, that cannot
wait the slow operations of these too great
instruments of health ; there would be but
little occasion for them, did men live tem-
perately. Thus it is common to observe,
that blistering, cupping, and bleeding, are
seldom of use, but to the idle and intem-
perate ; as all those inward applications,
which are so much in practice among us,
are for the most part nothing else but ex-
pedients to make luxury consistent with
health.

CHAP. health. Consequently, the more intempe-
 XVIII. rance, the more reason there is to say that
 { there is not a more useful man in a com-
 Section monwealth, than a good phyfician, whose
 4. { operations are owing to a natural fagacity
 or impulse, and who, having very little
 troubled himfelf with the doctrine of drugs,
 always gives nature room to help herfelf.
 Such a phyfician, has done greater wonders
 than is in the power of art to perform : he
 ufes his fkill with generofity, even to per-
 fons of condition, and with compaffion to
 thofe who are in want ; and he is the ve-
 ry reverse of thofe wealthy phyficians, who
 can help a poor man, and will not, with-
 out a fee : fuch an avaricious practitioner, is
 faid to have lefs fense of humanity than a
 poor ruffian, who kills a rich man to fup-
 ply his wants. So that

IV. Even here, where the debau-
 chee feeks relief, he muft beware of intem-
 perance and excefs : for, many pretend to
 the falutary knowledge, that feek no further
 than the patient's purfe. And in particular,
 let us be careful how we truft our body
 with thofe men who mount the ftage, for
 the cure, or information of the croud about
 them, and make folemn profeffions of their
 being wholly difinterefted in the pains they
 take for the publick good : for, at the fame
 time, thofe very men, who makes harangues
 in

in plush doublets, and extol their own CHAP.
abilities, and generous inclinations, tear their XVIII.
lungs in vending a drug, and show no act
of bounty, except it be, that they lower a Section
demand of half a crown to six pence, or 4.
to what they can extort by persuasive
impositions : and, though impudence, and
many words, are as necessary to these
mountebanks, as a laced hat, or a merry-
andrew ; yet they would turn very little to
the advantage of the owner, if there were
not some inward disposition in the sick man,
to favour the pretensions of these itinerant
galens. And those, who have little or no
faith in the abilities of a quack, will apply
themselves to him ; either, because he is
willing to sell health at a reasonable profit ;
or, because the patient, like a drowning man,
catches at every twig, and hopes for relief
from the most ignorant, when he can have
none from the most able physicians : so that
it is a love of life in the one, and of money
in the other, that creates the good corres-
pondence between them both.

There are other pretenders to this art,
who, without either horse or pickle-herring,
lie snug in a garret, and send down notice
to the world of their extraordinary parts and
abilities by printed bills and advertisements.
These are the men, whose sagacity has
invented elixirs of all sorts, pills and
lozenges,

CHAP. lozenges, and take it as an affront, if we
 XVIII. come to them before we are given over by
 { every body else of the faculty ; who provide
 Section themselves of persons to attest the cure,
 4. { before they publish, or make an experiment
 of the prescriptions ; and pretend, that their
 medicines are infallible, and never fail of
 success : that is, of enriching the doctor, and
 setting the patient effectually at rest. For,
 had these advertisers arrived to that skill they
 pretend to ; they would have had no need
 for so many years successively to publish to
 the world the place of their abode, and the
 virtues of their nostrums. But to be even
 with the regular physicians, that disclaim
 their practice

These men, in their own defence, despise
Galen and *Paracelsus* ; and scruple not to
 question the whole theory of our regular
 physicians. *Galen*, say they, tho' he was
 remarkable for his care and tenderness of
 life, some times took away six pounds of
 blood in a fever ; and bled his patient,
 till, by fainting, they could bear no
 longer : for which, indeed, he was twitted
 in his own time, as appears from his
 books ; and was said to work cures, by
 murdering diseases. Now, say they, con-
 sidering the state of physick in his time ;
 whatever faults he had, must have been
 deriv'd upon his successors ; for, as he
 commented

commented upon *Hippocrates*, so the following physicians have copy'd *Galen*. But *Paracelsus*, who would be thought the head of a sect, has treated the *Galenists* so rudely, as if they were the most ignorant men in the world, and had little skill beyond a plaister, or a purge. And yet, neither ought he to have vaunted so much of his discoveries in medicine; for, if there be any thing certain in chymistry, it ought to be their first principles: yet, whereas at first we had only three of these principles, their number is already swoln to five. And another generation, perchance, may find more. Nor is it certain, whether their practice be better grounded, than the principles on which they proceed. Tho' great cures have been effected by chymical preparations, and those too in a manner less cloying and nauseous than the former practice would admit of, by separating the fæces, with which the galenical medicines are clogg'd; yet shall any one say, that they are not attended with other inconveniences; or that they are equally safe, and have no dangerous consequences to discourage their usage? None will deny that the chymical preparations are more vigorous and potent in their effects, than the galenical are; and often work such cures, as the other gross medicines have not activity enough to effect.

But

CHAP. But then, as their activity is great, their
XVIII. danger is great also. And the same power

that enables them to heal, empowers them
Section to destroy the patient. To cover these

4. objections, it is commonly known, that,
whilst the cures are recorded, the mis-
carriages are suppressed, and our enterpri-
sing chymists some times preserve life,
only to make it the more miserable; and
save their patients, by ruining their consti-
tutions. Their strong opiats often disorder
the head; and their too free use of mercury,
antimony, &c. change the whole habit of
the body: whereas he only is the true
physician, who attends to all possible
consequences; who does not heal one
disease, by procuring us a worse; but
restores such a life, as a man can enjoy.
Tho' such a perfect man shall scarce be found
even amongst those, that set up for regular
physicians.

Thus the quacks endeavour to degrade
the physicians: Nor do they end here.
The physical discoveries, say they, of any
consequence, that have been lately made,
have been in anatomy, and botany; but
what is still left undiscovered concerning
the humours and spirits, which are the prin-
cipal seat of health, as well as disease, is of
greater moment: yet till these be tho-
roughly known, which perhaps they never
will,

will, there will be one fundamental deficiency in our physical prescriptions. Besides, the qualities of many of our plants and sim-
ples are yet in the dark; or so uncertain in their operations, that they are rather matter of curiosity, than subjects of skill: Or, where some of their virtues are too remarkable to be concealed; yet they act one way singly, and quite otherwise in mixture and composition: Or, they may have one effect when outwardly applied, and a quite different one when taken inwardly, after they have undergone so many alterations in the blood and stomach, as they must do, before they can reach the part affected. They may again vary, according to the different temper of the bodies, to which they are applied. Which has never yet been accounted for by the best chymical analysis. And then as it were in a triumph some people conclude in favour of quacks and tooth drawers, who not only cure, but take away the part affected.

CHAP.

XVIII.

Section

4.

If this charge were allowed to be just, whether we consider our bodies, or our medicines; physick must be the most uncertain thing imaginable: our bodies are more compounded and unequal than other bodies are; most other creatures live upon a simple diet, and are regular in their appetites; whereas man, as I have observed before, feeds almost upon every thing,

CHAP. thing, flesh and fish, fruits and plants, from
XVIII. the fruit of our gardens to the mushroom
upon the dunghill; and where appetite fails,
Section invention is called in to swell the account:

4. high sauces and rich spices are fetched from
the indies, which occasion strong fermentations and infinite disorder in the blood and humours. Hence proceed such variety of diseases, as perplex and distract the skill of the best physician. A good constitution, that is seasoned with temperance is easily restored, when out of order; nature in a great measure does its own work: we by regularity and temperance may bring an infirm body to such a temper, as never to be troubled with any disease; and that any wound in us may in a manner heal itself. Whereas in a disordered or intemperate body, every little thing is a wound and a disease. In which case a physician must give a new constitution, before he can perfect the cure. This is a hard tryal upon our physicians; and yet we often require it by our way of living. And it is still the harder; because their medicines and methods of cure will not enable them to work wonders: for, though our art of physick be large enough; and to look into our dispensatories, one would think no disease incurable; yet the mischief of it is, all those fine medicines do not always answer in the application. They are found to be more sovereign in the books
than

than in our bodies. These are the things CHAP.
that have so distracted our regular practitio- XVIII.
ners, that they vary even in the most com- Section
mon methods: at one time they keep their 5.
patients so close and warm, as almost to
stifle them with care, and all on a sudden
the cold regimen is in vogue: at one time
alkalies are in fashion, and in the next, acids
recover their credit: at one time antimony
is next to poison; and again, it becomes the
most innocent thing in the world, if duly
prepared. Bleeding is practised in one na-
tion, and condemned by their neighbours:
some people are prodigal of their blood, and
others so sparing, as if so much life and
blood went together.

V. This contradiction frequently raises
a curiosity in those not bred to physick, to
read the authors in that faculty, with a
view to guard themselves against male prac-
tice, or to become their own physicians.
But this thirst after the secrets of physick
seldom fails to produce as bad effects. For;
the valetudinarian no sooner begins to per-
use books of this nature, but he finds his
pulse irregular; and he scarce ever reads the
account of any disease, that he does not fan-
cy himself afflicted with. A treatise of fe-
vers has thrown several of these physical
students into a lingering hectick, which hung
upon them all the while they were reading
it.

CHAP. it. If they apply themselves to the study
 XVIII. of several authors, who have written upon
 { Pthifical distempers, by that means they fall
 Section into a consumption. It is common for one
 5. of these, who read physick, to labour under
 { a complication of distempers, which only
 subsist in his brain; and to imagine he suffers
 all the symptoms of the gout, except pain; and
 shall be cured of it by a treatise upon the gravel,
 written by a very ingenious author, who (as it is
 usual for physicians to convert one distemper into
 another) eases him of the gout by giving him the
 stone; till at last it ends in melancholy, spleen,
 and madness. In short, a continual anxiety for
 life vitiates all the relishes of it, and casts a
 gloom over the whole face of nature. I do not
 mean, by what I have here said, that I think any
 one to blame for taking due care of their health
 to preserve or to restore it: but on the contrary,
 as chearfulness of mind, and capacity for business,
 are in a great measure the effects of a well
 tempered constitution, a man cannot be at too
 much pains to cultivate and preserve it. Yet this
 care, which we are prompted to, not only by
 common sense, but by duty and instinct, should
 never engage us in groundless fears, melancholy
 apprehensions, and imaginary distempers, which
 are natural to every man, who is more anxious
 to live, than how to live in
 his

his proper station. To consult the prefer-
 vation of life, as the only end of it; to
 make our health our business; or to en-
 gage in no action, that is not part of a re-
 gimen, or course of physick, are purposes
 so abject, so mean, so unworthy of hu-
 man nature, that a generous soul would ra-
 ther die, than submit to any such oppres-
 sions of mind. So that in a word; the di-
 rection of our life should be our principal
 care; and the preservation of it, only a se-
 condary concern.

CHAP.
XVIII.

Section

5.

CHAP. XIX.

Of Friendship.

The Contents.

- I. Of Friendship. II. Of friendly admonition
 and advice. III. Of a friendly benevo-
 lence. IV. Of a faithful friend.

CHAP.
XIX.

Friendship may be properly described
 to be a strong and habitual inclina-
 tion in two persons to promote the
 good and happiness of one another; and, in
 this view, friendship improves happiness, and
 abates misery, by the doubling of our joy,
 and

Section
I.

CHAP. and the dividing of our grief. This sort of
 XIX. friendship inspires life and courage; and a
 { *Section* soul thus supported, out does itself: where-
 { I. as if it be unexpectedly deprived of these
 { succours, it droops and languishes till it is
 finally disconsolate. It is a just observation,
 that the most open, instructive, and unre-
 served discourse, is that which passes be-
 tween two persons, who are familiar and
 intimate friends: then it is that a man gives
 a loose to every passion and every thought
 that is uppermost; and discovers his most
 retired opinions of persons and things; tries
 the beauty and strength of his own senti-
 ments, and exposes his whole soul to the
 examination of his friendly confident. Con-
 sequently it is very unlucky for any man to
 be entangled in a friendship with one, who
 by the changes and vicissitudes of humour
 is sometimes amiable, and sometimes odious:
 and as most men are at some times in an
 admirable frame and disposition of mind, it
 should be one of the greatest tasks of wis-
 dom to keep ourselves well when we are so,
 and never to go out of that, which is the
 agreeable part of our character, as a rational
 creature, and a sincere friend. Let us not lay
 out our friendship too lavishly at first, since
 it will, like other things, be so much the
 sooner spent; neither let it be of too sudden
 a growth: too swift a progress in pouring
 out kindness is a certain sign that by the
 course

course of nature it will not be long lived. CHAP.
If we pitch upon such friends as at the XIX.
time are under the weight of any criminal Section
objection, we shall bring ourselves under the 2.
disadvantages of their character, and must
bear our part of it. Chusing implieth ap-
proving. The first principles of friendship, are
love and esteem, which always is imperfect
where either of these two is not to be found.
We are soon ashamed of loving a man
whom we cannot esteem; and though we
are truly sensible of a man's abilities, we
can never raise ourselves to the warmth of
friendship, without an affectionate good-
will towards his person. Nothing is more
common than for a man to give a long ca-
talogue of those virtues and good qualities
he expects to find in the person of a friend;
but very few of us are careful to cultivate
them in ourselves, by way of example. So
that we very rarely meet with the practice
of this virtue.

II. Such a friendship would imme-
diately banish envy under all its disguises:
and the man, who can once doubt whe-
ther we shall rejoice in his friend's being
happier than himself, may depend upon it
that he is an utter stranger to the virtue of
friendship, without which none of the so-
cial virtues can ever appear in their just
light. Nothing is so difficult in friendship

CHAP. as the letting a man see his faults and errors; which should, if possible, be so contrived, that he may perceive our advice is given him, not so much to please ourselves as for his own good. And if ever there be need of reproaches, let them be not too frequent, and always strictly just: for, the mind that is softened and humanized by friendship, cannot bear frequent reproaches; either it must quite sink under the oppression, or abate considerably of the value and esteem it had for him, who bestows them, though with no other view than to save a friend.

But, among the many employments of friends, that of giving advice is the most unwelcome, as it always requires a little art in the manner; for, some people will ask counsel, when they have already acted what they pretend is still under deliberation. We are of that unhappy temper, that there is nothing which men receive with so much reluctance as advice: we look upon the man, who gives it us, as offering an affront to our understanding, and treating us like fools or children; considering the instruction as an implicit censure, and the zeal, which any one shews for our good on such an occasion, as a piece of impertinence or presumption: for, as the person, who pretends to advise, does, in that particular, exercise

exercise a superiority over us, and can have CHAP.
no other reason for it, but that, in com- XIX.
paring us with himself, he thinks us
defective, either in our conduct or in our *Section*
understanding: so there is nothing so 2.
difficult for a friend, as the art of making
advice agreeable.

To manage our censure, both care and skill will be a good deal required to distinguish that it is not only natural, but necessary: and the effect of it is, that we cannot avoid giving judgment in our minds, either to absolve or condemn, as the case requireth. The difficulty is, to know when and where it is fit to proclaim the sentence. An aversion to which, is criminal; a contempt of what is ridiculous, are the inseparable companions of understanding and virtue; but the letting them go further than our own thoughts, hath so much danger in it, that tho' it is neither possible nor fit to suppress them entirely; yet it is necessary they should be kept under very great restraints. And therefore, avoid being the first in fixing a hard censure; let it be confirmed by the general voice, before you give into it: neither are you then to give sentence like a magistrate, or as if you had special authority to bestow a good or ill name at your pleasure.

CHAP.

XIX.

III.

Section

3.

Some people think, that there should be a similitude of inclinations between friends; but this is a mistake: for, a likeness of inclinations in every particular, is so far from being requisite to form a benevolence in two minds towards each other, that I believe we shall find some of the firmest friendships, to have been contracted between persons of different humours; the mind being often pleased with those accomplishments, which are new to it, and which it does not find amongst its own perfections. And again, a man in some measure supplies his own defects, and fancies himself at second-hand possessed of those good qualities and endowments, which are in the possession of him, who, in the eye of the world, is looked on as his counter-part.

IV.

It may be said on the one side, that a man ought not to break with a faulty friend, that he may not expose the weakness of his choice: it will, doubtless, hold much stronger with respect to a worthy one, that he may never be upbraided for having lost so valuable a treasure, which was once in his possession. All which is admirably described in the *book of wisdom*; If thou would'st get a friend, prove him first, and be not hasty to credit him. For some

some man is a friend for his own occasion, CHAP.
 and will not abide in the day of thy XIX.
 trouble: and there is a friend, who, being Section
 turned to enmity and strife, will discover 4.
 thy reproach. *Again*, some friend is a
 companion at the table, and will not con-
 tinue in the day of thy affliction; but in
 thy prosperity, he will be as thyself, and
 will be bold over thy servants; if thou be
 brought low, he will be against thee, and
 hide himself from thy face. A faithful
 friend, is a strong defence; and he that
 hath found such a one, hath found a trea-
 sure: nothing doth countervail a faithful
 friend, and his excellency is unvaluable.
 A faithful friend, is the medicine of life;
 and they that fear the lord shall find him:
 whoso feareth the lord, shall direct his
 friendship aright; for as he is, so shall his
 neighbour (*that is, his Friend*) be also;
 sweet language will multiply friends, and
 a fair-speaking tongue will increase kind
 greetings. Be in peace with many, never-
 theless have but one counsellor of a
 thousand. Whoso casteth a stone at the Eccel. xxii.
 birds, frayeth them away; and he that 20, 21, 22
 upbraideth his friend, breaketh friendship.
 Tho' thou drawest a sword at a friend,
 yet despair not, for there may be a return-
 ing to favour. If thou hast opened thy
 mouth against thy friend, fear not, for
 there may be a reconciliation; except for
 upbraiding,

CHAP. upbraiding, or pride, or disclosing of secrets,
 XIX. or a treacherous wound ; for, for these
 things every friend will depart. Whoso

Section discovereth secrets loseth his credit, and

4. shall never find a friend to his mind. Love

Eccles. xxvii. thy friend, and be faithful unto him : but

16 to 21. if thou bewrayest his secrets, follow no
 more after him. For, as a man hath
 destroyed his enemy, so hast thou lost the
 love of thy friend. As one that letteth a
 bird go out of his hand, so hast thou let
 thy friend go, and shall not get him again :
 follow after him no more, for he is too far
 off ; he is as a roe escaped out of the snare.

As for a wound, it may be bound up, and
 after reviling, there may be a reconciliation ;

Eccles. ix. but he that bewrayeth secrets, is without
 10. hope. Forsake not an old friend, for the

new is not comparable to him. A new
 friend is as new wine : when it is old, thou
 shalt drink it with pleasure. This is the
 strength of allusion, and force of thought
 by which the son of *Syrac* has described the
 breaches and violations of friendship. And
 nothing can be more strong and pointed,
 than the following verse from the same

Eccles. vi. author, Separate thyself from thine enemies,
 13. and take heed of thy friends. In some

measure we are more inexcusable, if we
 violate our duties to a friend, than to a
 relation ; since the former arise from a
 voluntary choice, the latter from a necessity

to

to which we could not give our own CHAP.
consent, being the natural consequence of XIX.
our existence. Those who have their joys, *Section*
have also their griefs in proportion; and 4.
none can extremely exalt or depress friends,
but friends. The harsh things which come
from the rest of the world, are received
and replaced with that spirit, which every
honest man bears for his own vindication:
but unkindness in words, or actions among
friends, affects our souls at the first instant
in their inmost recesses. The stranger or
enemy can wound us only in the hetero-
geneous parts, maim us in our legs or
arms; but the friend can make no pass
but at our very heart. Again, the most
impotent assistance, the mere well wishes
of a friend, gives a man constancy and
courage against the most prevailing force
of his enemies; so that it is here only a
man enjoys and suffers to the quick.
And consequently, they that desire to main-
tain friendship in any degree above the
common level of acquaintance, must use
each other with the most gentle behaviour.

C H A P. XX.

Of Publick-Good and Politicks.

The Contents.

- CHAP. I. *Of liberty, and the best form of government.* II. *Of the English government.*
 XX. III. *Our duty of promoting the publick good, and of political writers.* IV. *Of party-malice, zeal, and fury.* V. *Of party-lying, and of state-informers.* VI. *Of state-spies.* And, VII. *Of the English thirst after politicks; of news-writers, free-thinkers in politicks, and after-wise-politicians.*

Section

I.

AS we all share one common nature, so liberty should reach every individual of a nation: if it only spreads among particular branches, there had better been none at all, since such a liberty, by setting before them a disagreeable subject of comparison, only aggravates the misfortune of those, who are deprived of it. And, therefore, that form of government, provided it be consistent with publick peace and tranquillity, appears to me the most reasonable, which is most conformable to the equality that we find in human

human nature. So that this is what may properly be called liberty, which exempts one man from subjection to another, so far as the order and œconomy of government will allow.

CHAP. XX.
Section
I.

Now the best sort of government is that which we are blessed with: for, if there be but one body of legislators, it is no better than a tyranny; if there are only two, there will want a casting voice, and one of them must at length be swallowed up by disputes and contentions, that will necessarily arise between them; four would have the same inconveniency as two, and a greater number would still come nearer to anarchy: therefore, the greatest security a people can have for their liberty, is when the legislative power is in the hands of persons so happily distinguished, that by providing for the particular interest of their several ranks, they are providing for the whole body of the people: Or, when there is no part of the people that has not a common interest with at least one part of the law-givers, or law-makers. And this liberty is best preserved, when the legislative power is lodged in several persons; especially, if those persons are of different ranks and interests; for, where they are of the same rank, and, consequently, have an interest to manage peculiar to that rank, it differs but little from
a def-

CHAP. a despotical government, in the hands of
 XX. an arbitrary prince. They that consider not
 the frailty of human nature, tell us, we
 ought to make our government on earth
 I. monarchical and unlimited, like that in hea-
 ven: now was man like his creator in
 goodness and justice, I should be for follow-
 ing this great model; but, where goodness
 and justice are not essential to the ruler, I
 would by no means put myself into his
 hands, to be disposed of according to his par-
 ticular will: and, therefore, I must give the
 pre-eminence to a mix'd government, con-
 sisting of three branches, the regal, the no-
 ble, and the popular.

There is something very odd, to consider
 the connection between despotick govern-
 ment and barbarity; and how the making
 of one person more than man, makes the
 rest like brutes. In such a state, above nine
 parts of the world in ten, are in the lowest
 state of slavery, and, consequently, sunk in-
 to the most gross and brutal ignorance and
 folly. If we give a man power of doing
 what he pleases with impunity, we extin-
 guish his fear, and, consequently, over-
 turn in him, one of the greatest pillars of moral
 virtue. Which is easily illustrated, by those
 many hopeful heirs-apparent to great em-
 pires; who, when in the possession of them,
 have become such monsters of lust and cru-
 elty,

elty, as are a reproach to human nature, and CHAP. the scourge of every honest man. Indeed, XX. where the prince is a man of wisdom and virtue, it is happy for his people that he is absolute ; but since, in the common run of mankind, for one that is wise and good, we find ten of a contrary character ; it is very dangerous for a nation to stand to its chance, or to have its publick happiness or misery to depend on the virtues and vices of a single person, unrestrained by good and wholesome laws. Section 2.

Where there is liberty, there will be riches and plenty also ; and, where these abound, learning, and all the liberal arts, will immediately lift up their heads and flourish to advantage. Ease and plenty are the great cherishers of knowledge ; and as most of the despotick governments of the world have neither of them, they are naturally over-run with barbarity and ignorance. And, I think, that this natural tendency of despotick power to ignorance and barbarity, is an unanswerable argument against a despotick government, as it shews how repugnant it is to the good of mankind, and to the perfection of human nature, which ought to be the great end of all civil societies.

II. And what can so much recommend our *English* mix'd government, as the plenty, mode-

CHAP. moderation, and knowledge, which are so
 XX. eminent under it? If we begin with learned
 { men, we may observe, to the honour of our
 Section country, that those, who make the great-
 2. est figures in most arts and sciences, are
 { universally allowed to be of our own nation ;
 and, what is more remarkable, that men of
 the greatest learning, have been among the
 men of the greatest quality and fortune. And
 it is still a more pleasing view to us, to see
 this country give the chief influence to so
 illustrious an age, and stand in the strongest
 point of light, amidst the diffused glory that
 surrounds it on every side. These great
 persons, while they shine out in their own
 distinct capacities, reflect a lustre upon each
 other, but in a more particular manner on
 their sovereign, who has placed them in those
 proper situations, by which their virtues be-
 come so beneficial to all. Besides I must con-
 fess, when I see private virtues in so high a
 degree of perfection, I am not astonished at
 any extraordinary success that attends them :
 therefore, it is a particular happiness to a
 nation, when the men of superior genius
 and character, are so justly disposed in the
 high places of honour, that each of them
 moves in a sphere that is proper to him, and
 requires those particular qualities, in which
 he excels above his fellow subjects. And,
 when we consider that a nation may abound
 with persons of such uncommon parts and
 worth,

worth, as may make them rather a misfortune than a blessing to the publick ; and that those, who singly might have been of infinite advantage to the age they live in, may, by rising up together in the same crisis of time, and by interfering in their pursuits of honour, rather interrupt, than promote the service of their country ; we certainly have the greatest reason to bless God, that he deals so equitably with this nation, as to furnish us with the greatest men in every age, and with no more than are sufficient to preserve its glory. Let us then never make a capricious use of that liberty, which we enjoy by the happiness of our civil constitution ; neither let it be said, that our tempers lie at the mercy of the weather. Let us, in a particular manner, check this instability of temper, when it shews itself in political affairs, and disposes men to wander from one scheme of government to another ; since such a fickleness of behaviour in publick measures, cannot but be attended with very fatal effects to our country in general, and to ourselves in particular ; it hinders any great undertaking, which requires length of time for its accomplishments from being brought to its due perfection ; it makes the ancient friends of our nation very backward to engage with us in such alliances as are necessary for our mutual defence and safety. And this our inconsistency in the pursuit of schemes which

have

CHAP. have been thoroughly digested, has as bad
 XX. an influence on our domestick, as on our
 { foreign affairs. But what has rendered this
 Section a misfortune to our country, is, that by this
 2. means, publick ministers have no sooner
 { made themselves masters of their business,
 than they have been dismissed from their
 employments; not because they have deserv-
 ed to be disgraced, but because people love
 to see new faces in high posts: and it would
 be a double misfortune to a nation, which is
 thus given to change, if it should ever hap-
 pen that they have a sovereign at the head
 of them, prone to fall in with all the popu-
 lar turns and veerings; for then it ever fails
 to perpetuate strife and faction: whereas a
 king, who persists in those schemes which
 he has laid, and has no other view in them,
 but the good of his subjects, extinguishes all
 hopes of advancement in those, who would
 grow great by an opposition to his measures,
 and insensibly unites the contending parties
 in the interest which is common to them
 both. So that as there is no temper of
 mind more unmanly in a private person, nor
 more pernicious to the publick in a member
 of a community, than that changeableness
 with which we are too justly branded by
 all our neighbours, it is to be hoped, that
 the sound part of the nation will give no
 further occasion for this reproach, but con-
 tinue steady to that happy establishment, under

der which we now enjoy the greatest blessings. CHAP. XX.

III. When a man goes into the world only with the narrow views of self-interest, and catches at the applause of an idle multitude, he can find no solid contentment at the end of his journey, but deserves to meet with disappointment in his way: yet, when he, who is actuated by a noble principle, whose mind is so far enlarged, as to take in the prospect of his country's good; who is enamoured with that praise, which is one of the fair attendants of virtue, and values not those acclamations, which are not seconded by the impartial testimony of his own mind; who repines not at the low station which providence has at present allotted him; but yet would willingly advance himself by justifiable means, to a more rising and advantageous ground; such a man is warmed with a generous emulation; and it is a virtuous movement in him, to wish, and to endeavour, that his power of doing good, may be equal to his inclination. And when men look into their own bosoms, and consider the generous seeds, which are there planted, that might, if rightly cultivated, ennoble their lives, and make their virtue venerable to futurity; they cannot, without tears, reflect on the universal degeneracy from that publick spirit, which ought to be the first
and

CHAP. and principal motive of all they do or say.

XX. All gallantry had its first source from hence ;
 { and to want a warmth for the publick wel-
Section fare, is a defect so scandalous, that he who
 { 3. is guilty of it, has no pretence to honour
 or to the very name of a man.

Were this motive so strong in every thing that regards the publick, as it is in private cases, no man would pass his life away, without having distinguished himself by some gallant instance of his zeal towards it, in the respective incidents of his life and station. Yet such is the present degenerate state, that there cannot be a more ridiculous animal than one, who seems to regard the good of his fellow subject. They in civil life, whose thoughts turn upon schemes, which may be of general benefit, without further reflection, are called projectors, and it is well if he escapes the title of a knight-errant, whose mind seems intent upon glorious achievements. Thus the ridicule among us, runs strong against laudable actions ; and in the ordinary course of things, and the common regards of life, negligence of the publick is an epidemick vice ; while the brewer in his excise, the merchant in his customs, and, for ought we know, the foldier in his muster rolls, think never the worse of themselves, for being guilty of their respective frauds towards the publick revenue.

Nor

Nor can this be more conspicuous, than in CHAP. a certain willingness to receive any thing that XX. tends to the diminution of such as have been conspicuous instruments in the service of Section the publick : for such inclinations proceed 3. from the most low and vile corruption which the soul of man is capable of, of effacing, not only the practice, but the very approbation of honour and of virtue ; insomuch, that the very sense of publick good, has no longer a part even in our conversations. Such an universal bent of a people that seems diverted from the sense of their common good, and common glory, looks like a fatality, and a crisis of impending misfortune and ruin.

Love to our country, as a moral virtue, is a fixed disposition of mind, to promote the safety, welfare, and reputation of the community in which we are born, and of the constitution under which we are protected. An obligation we are directed to by one of those secret suggestions of nature, which go under the name of instinct : for, as self-love is an instinct planted in us for the good and safety of each particular person, the love of our country is impressed on our minds, for the happiness and preservation of the community in general. So that since the love of one's country is natural to every man, any particular nation, who by false politicks shall endeavour to stifle or re-

CHAP. strain it, will not be upon a level with any
 XX. other state. This love of our country, is
 { *Section* not only natural to every man, but it is
 { 3. likewise very reasonable ; because it inclines
 { us to be beneficial to those who are and
 ought to be most dear to us ; as our families, relations, friends, and acquaintance : and, in all whose welfare and security we are obliged to consult, more than that of those who are foreigners. If, in the several districts and divisions of the world, men would thus study the welfare of those respective communities, to which their power of doing good is limited, the whole race of reasonable creatures would be happy, as far as they can be made so by the benefits of society ; and we find so many blessings naturally flowing from this noble principle, that, in proportion as it prevails, every nation becomes prosperous and flourishing. Nor was ever any nation famous for its morals, which was not at the same time remarkable for its publick spirit : when the state has ever been corrupted with avarice and luxury, it was in danger of being betrayed or sold, to the ruin of the whole community : Therefore, when ever any man's genius is turned to politicks, he should rather consider what opportunities he has of doing good to his native country, than to throw away his time in deciding the rights of princes, or the like speculations,

culations, which are so far beyond his reach. CHAP. XX.
 He should leave these great points to the wisdom of the legislature, and to the determination of those, who are proper judges of the constitution : otherwise, he must be liable to the just reproach which is cast upon such christians, as waste their lives in the subtle and intricate disputes of religion, when they should be practising the doctrine which it teaches as necessary to salvation. However, the prince, for the publick good, has a sovereign property in every private person's estate ; and, consequently, his riches must increase or decrease, in proportion to the number and riches of the people over whom he presides. And it were worth the while to consider what is paid by, or by means of the meanest subjects, in order to compute the value of every subject to the prince : I am certain, that it would appear, upon a moderate computation, that every poor subject, without property, except of his limbs or labour, is worth, at least, ten shillings yearly to the sovereign of that state to which he belongs.

Section

4.

IV. I could wish, that the love of their country were the first principle of action in men of business, even for their own sakes ; for, when the world begins to examine into their conduct, the generality,

CHAP. who have no share in, or hopes of any
 XX. part in power or riches, but what is the
 { effect of their own labour or property,
 Section will judge of them by no other method
 4. { than that of how profitable their admini-
 stration has been to the whole nation.
 And I could also wish, that all distinction
 and malice of parties were abolished.
 Parties do a great deal of mischief in the
 country; they spoil good neighbourhood,
 and make honest gentlemen hate one
 another. A man should not allow him-
 self to hate even his enemies; because, if
 we indulge this passion on some occasions,
 it will rise of itself on others: if we hate
 our enemies, we shall contract such a
 vicious habit of mind, as by degrees will
 break out upon those, who are our friends,
 or those who are indifferent to us: yet the
 minds of many good men among us, ap-
 pear so worried with party principles, and
 alienated from one another in such a
 manner, as seems to me altogether incon-
 sistent with the dictates either of religion
 or reason: and zeal for a publick cause, is
 apt to breed passions in the hearts of vir-
 tuous persons, to which they never would
 have been betray'd by the regard of their
 own private interest. When a furious party
 spirits rages in its full violence, it exerts
 itself in civil war and bloodshed; and
 when it is under its greatest restraints, it
 naturally

naturally breaks out in falshood, detrac- CHAP.
tion, calumny, and a partial adminiſtration XX.
of juſtice: it fills a nation with spleen and
rancour, and extinguishes all the feeds of *Section*
compaſſion, humanity, and good nature; 4.
as may be juſtly collected from thoſe cruel
treatments, when men of all ſides are apt
to give the characters of thoſe who do not
agree with them in politicks. It is ſhame-
ful to ſee how many perſons of undoubted
probity, and exemplary virtue, on either
ſide, are blackened and defamed; and how
many men of honour, expoſed to publick
obloquy and reproach: therefore, thoſe
who are either their inſtruments or abettors
in ſuch infernal dealings, ought to be
looked upon as perſons, who make uſe of
religion to promote their cauſe, not of
their cauſe to promote religion and virtue.

Such a dreadful ſpirit of diviſion as
rends a government into two diſtinct
people, and makes them greater ſtrangers,
and more averſe to one another, than if
they were actually two different nations,
is the greateſt judgment that can befall a
country. It is to the laſt degree pernicious,
not only with regard to thoſe advantages,
which they give the common enemy, but to
thoſe private evils, which they produce in
the heart of almoſt every individual ſubject.
Such influence is very fatal both to men's
morals

CHAP. morals and to their understandings; it sinks

XX. the virtue of a nation, and not only so,
 but destroys even common sense, where a
 Section turn is to be served: for, if this party-

4. spirit has so ill an effect on our morals,
 it has likewise a very great one upon our
 understandings. Hence it is, that we often hear a poor insipid paper or pamphlet
 cried up, and some times a noble piece
 depreciated, by those who are of a different
 principle from the writer of it; so that one,
 who is actuated by this spirit, is almost
 under an incapacity of discerning either
 real blemishes or beauties, in what is ei-
 ther said or done by a party: and a man
 of merit, in a different principle, is like
 an object seen in two different mediums,
 that appears crooked or broken, however
 streight and entire it may be in itself,
 abstracted from this consideration. And
 thus, by the restless ambition of artful
 men, people are broken into factions, and
 several well-meaning persons are drawn to
 their interest by a specious concern for
 their country, religion and liberty. Many
 honest minds are filled with uncharitable
 and barbarous notions, out of their zeal for
 the publick good; and engaged to commit
 many cruelties and outrages against men of
 an adverse party, whom they would honour
 and esteem, if, instead of considering them
 as they are represented, they knew them

as they really are. This is the way that CHAP.
 persons of the greatest probity are seduced XX.
 into shameful errors and prejudices; and Section
 made bad men, even by that noblest of 4.
 principles, the love of their country and }
 religion, and their zeal for its laws.

And how often does this brake out into open rebellion, the worst of all evils. Government was instituted for maintaining the peace, safety, and happiness of a people: and these great ends are brought about by a general conformity and submission to that frame of laws, which is established in every community, for the protection of the innocent, and the punishment of the evil doer. Men are secured in the quiet possession of their lives, properties, and every thing they have a right to: and those, who offer them any injury in these particulars, are subject to penalties proportioned to their respective crimes. Government therefore mitigates the inequality of power among particular persons, and makes an innocent man, though of the lowest rank, a match for the mightiest of his fellow-subjects; since he has the force of the whole community on his side, which is able to controul the insolence or injustice of any private person that shall presume to oppress him. Rebellion disappoints all the ends and benefits of government, by raising a power in opposition to that authority,
which

CHAP. which has been established among a people
 XX. for their mutual welfare and defence. Re-
 bellion is a violation of all those engage-
 Section ments, which every government exacts from
 4. such persons as live under it; and conse-
 quently, the most base and pernicious in-
 stance of perfidiousness and treachery. And
 the guilt of rebellion increases in proportion
 as these engagements are more obligatory
 and solemn.

Therefore if a man makes his way to rebellion through perjury, he gives additional horrors to that crime, which is in it self the most odious. Rebellion also may be considered as a greater complication of wickedness than any other crime: it is big with rapine, sacrilege, and murder; it is dreadful in its mildest effects, as it impoverishes the publick; ruins particular families; begets and perpetuates hatred among fellow-subjects, friends and relations; makes the country the seat of war and desolation, and exposes it to the attempts of its foreign enemies: and it is impossible for it to take effect, or to make the smallest progress, but through a continued course of violence and bloodshed; so that a robber or a murderer looks like an innocent man, when we compare him to a rebel against his king and country.

It

It is observable that this party-principle CHAP.
prevails at certain periods of time in all go- XX.
vernments, and that it is very unhappy for
a man to be born in such stormy and tem- *Section*
pestuous seasons. And it may also be ob- 4.
served that the spirit of party reigns more in
the country than in the city; and there it
contracts a kind of brutality and rustick
fierceness, to which men of a polite con-
versation are wholly strangers. This prin-
ciple extends itself even to the return of the
bow and the hat; and at the same time
that the heads of parties preserve towards
one another an outward shew of good-breed-
ing, and keep up a perpetual intercourse of
civilities, their tools will not so much as
mingle together at a cock-match or a horse
race; not to mention the innumerable curses,
frowns, and whispers it produces on a bench
of justices, and at the choice of a parliament
man. And how little soever such a beha-
viour is regarded, it gives me a serious con-
cern, to see such a spirit of dissention in the
country; not only as it destroys virtue and
common sense, and renders neighbours in a
manner barbarians towards one another; but
as it perpetuates our animosities, widens our
breaches, and transmits our present passions
and prejudices to futurity.

This

CHAP. This party rage has also found encourage-

XX. ment amongst the women ; and therefore I

Section would persuade the ladies duly to consider,
that this is in its nature, a male vice, and

4. made up of many angry and cruel passions

that are altogether repugnant to the softness, the modesty, and those other endearing qualities, which are natural to females ; who were formed to temper mankind, and sooth them into tenderness and compassion ; and not to set an edge upon their minds, and blow up in them those passions which are too apt to rise of their own accord to an exorbitant heat and disorder. A man that is violent in his party makes an odious and despicable figure ; but a woman is too sincere to mitigate the fury of her principles with temper and discretion, and to act with that caution and reservedness which are requisite in our sex ; so that when this unnatural zeal gets into them, it throws them into ten thousand heats and extravagancies which immediately defaces all their comeliness. Party-zeal is the worst enemy in the world to a fine face ; it gives an ill-natured cast to the eye, and a disagreeable sourness to the look ; moreover it makes the lines too strong, and flushes them worse than strong waters. Thus it is not uncommon to see a woman politician's face break out in heats, as she talks against a great lord, who she
has

has never seen in her life: and indeed a party woman was never known to keep her beauty for a twelve-month: therefore I would advise all females as they value their complexions, to let alone all party-disputes.

CHAP.
XX.

Section

4.

They must be excessively stupid, as well as uncharitable, who believe that there is no virtue but on their own side, and that there are not men as honest as themselves, who may differ from them in politicks. We may oppose one another in some particulars, but ought not to carry our hatred to those qualities, which are of so amiable a nature in themselves, and have nothing to do with the disputable points. Virtuous men, though of different interest, ought to consider themselves as more nearly united with one another, than with the vicious part of mankind, who embark with them in the same civil concerns. We should esteem virtue though in a foe, and abhor vice though in a friend or near relation. Let each party be guilty of what faults they will, they are rather inflamed than cured by those reproaches, which they often cast upon each other. But as the most likely method of rectifying any man's conduct, is, by recommending to him the principles of truth and honour, religion and virtue; therefore so long as he acts with an eye to these principles, whatever

CHAP. ever party he is of, he cannot fail of being
 XX. a good subject and a lover of his country,
 and a promoter of what is good and praise-
 worthy. But at sometimes

5.

V. Party-lying is so very predominant among us, that a man is thought of no principles, who does not propagate a certain system of falsehoods. The coffee-houses are supported by them, the press is choak'd with them, and eminent authors live upon these lies. The serious bottle-conversation is so infected with them, that a party-lye is grown as fashionable an entertainment, as a lively catch, or a merry story: the truth of it is, were this fountain of discourse dried up, half the great talkers in the nation would be struck dumb of course. But this practice is much fell in its repute; for, though formerly the fashion was to husband a lye, and trump it up on some extraordinary emergency, generally did execution, and was not a little serviceable to the faction that made use of it; yet, at present, every man is upon his guard, the artifice has been too often repeated to do any hurt. Men are not so raging, and are more inquisitive. When we hear a party-story from a stranger, we consider whether he is a whig or a tory that relates it, and immediately conclude they are words of course, in which the honest gentleman designs

designs to recommend his zeal, without CHAP.
any concern for the truth. And a man is XX.
looked upon as bereft of common sense, *Section*
that gives credit to the relations of party- 5.
writers; nay, his own friends shake their
heads at him, and consider him in no other
light than as an officious tool, or a well-
meaning fool. Every party consists of two
sorts of men, the rigid and the supple:
the rigid are an intractable race of mortals,
who act upon principle, and will not, for-
sooth, fall into any measures that are not
consistent with their received notions of
honour and integrity; they are of a stubborn
unpliant morality, sullenly adhere to their
friends when they are disgraced, and to
their principles, tho' they are exploded and
utterly contemned. The supple pay their
homage to places, and not to persons; and
without enslaving themselves to any parti-
cular scheme of opinions, are as ready to
change their conduct in point of sentiment,
as of fashion or custom. This is the off-
spring of a court, the well-disciplin'd part
of which are generally so perfect at their
exercise, that you may see a whole assembly
from front to rear, face about at once to a
new man of power, though, at the same
time, they turn their backs upon him to
whom they owed their own advancement.
The only apology for such a behaviour,
seems to be the want of warning upon any
approaching

CHAP. approaching change or revolution; so that

XX. they are obliged in a hurry to tack about
 with every wind, and to stop short in the
Section midst of a full career, to the great surprise and
 6. derision of all that observe them.

VI. And it is out of one of these parties, that the governing part of the nation generally depute their spies into every corner. The eyes of a watchful minister run through the whole nation; by this means, he can hear almost every murmur or complaint. Such news-gatherers and intelligencers are distributed into their several walks and quarters, who bring in their respective quotas, and make those that employ them acquainted with the discourse and conversation of the whole kingdom. A spy's chief haunt is a coffee-house, and as his voice is exceeding strong, it aggravates the sound of every thing it says: and as the lion generally thirsts after blood, and is of a fierce and cruel nature, there are no secrets, which the lion, or principal spy, hunts after with more delight, than those that cut off heads, hang, draw, and quarter, or end in the ruin of a person: his custom is to stand within ear-shot of one of those little ambitious men, who set up for orators in coffee-houses and places of publick resort: and if there is a whispering hole, or any publick spirited corner in a coffee-house, you

you never fail of seeing a lion couched upon CHAP.
his elbow in some part adjacent. He is XX.
particularly addicted to the perusal of every
loose paper that lies in his way, and appears *Section*
more than ordinary attentive to what he 6.
reads, while he listens to those who are dis-
coursing: he discovers a wonderful sagacity
in seeking after his prey; he couches and
frisks about in a thousand sportful motions
to draw it within his reach, and has a par-
ticular way of imitating the sound of the
creature whom he would seize. If he gets
the wind of any word or action that may
do a man good, it is not for his purpose, he
quits the chace, and falls into a scent more
agreeable to his inclinations. But a man,
who is capable of so infamous a calling as
that of a spy, is not to be very much cre-
dited. Neither ties of honour, nor checks
of conscience, can restrain him in those co-
vert evidences, where the person accused
has no opportunity of vindicating himself
from misrepresentation. Besides, it is more
for his interest to carry that which is grate-
ful, than that which is true: because their
will be no occasion for him, if he does not
hear and see things worth discovery; so
that he naturally inflames every word and
circumstance, aggravates what is faulty, per-
verts what is good, and misrepresents what
is indifferent and undesigned. Such ignomi-
nious wretches let their private passions into
these

CHAP. these their clandestine informations, and of-
 XX. ten wreck their particular spite or malice
 { against the person, whom they are set to
 Section watch and accuse. Hangmen and execu-
 7. tioners are necessary in a state, and so may
 { the animal I have been here mentioning ;
 but how despicable is the wretch that takes
 on him so vile an office? there is scarce a
 being that would not suffer by a compari-
 son with him, except that being only, who
 acts the same kind of part, and is both the
 tempter and accuser of mankind before di-
 vine justice. Therefore as it is absolutely
 necessary for rulers to make use of other
 peoples eyes and ears, they should take par-
 ticular care to do it in such a manner, that
 it may not bear too hard on the person,
 whose life and conversation are enquired
 into.

VII. As these spies make their
 greatest advantage of our news-mongers, I
 have often wondered that there is such a
 humour amongst us, as the general thirst
 after news. And I have as often wondered
 how it should be possible that this turn to
 politicks should so universally prevail, to
 the exclusion of every other subject out of
 conversation; and upon mature considera-
 tion, I find it is for want of a subject to dis-
 course upon: those, who have the least re-
 lish for books, company, or pleasure, tho'
 they

they have no manner of qualities to make CHAP. them succeed in those pursuits, shall make XX. very passable politicians and pass that time in their comments upon the news and publick *Section* reports, which the unthinking part of man- 7. kind spend in eating and drinking for the support of their own private persons, without any regard to the publick : such a one is a great distiller of political maxims : when he speaks, it is slowly, and word by word, as one that is loth to enrich you too fast with his observations ; like a limbeck that gives you an extract of the simples in it drop by drop. Thus the most barren invention shall find enough to say to make one appear an able man in the top coffee-houses, provided he can but add a certain vehemence in uttering himself, let the thing he says be never so flat ; and he shall be thought a very sensible man. A thing that is laudable, is ignominious in proportion to the worth of the thing we affect : thus, as love of one's country is the most glorious of all passions, to see the most ordinary tools in a nation give themselves airs that way, without any one good quality in their own life, has something in it romantick ; yet not so ridiculous as odious in the sight of every good subject. It may be presumed that the wars have raised and enflamed this general curiosity ; a curiosity, if rightly directed, might be of good use to a person, who has such a thirst awakened

CHAP. in his soul. For why should not a man, who
 XX. takes delight in reading every thing that is
 new, apply himself to history, travels, and
 Section other such like writings? for then he might
 7. read the news of a whole campaign, in less
 time than he now bestows upon the products of any single gazette. Revolutions, fights and conquests lie thick together in ancient authors. And then the mind would not be kept in a perpetual gape after knowledge, nor punished with that eternal thirst, which is the portion of all our coffee-house politicians, and modern news-mongers. Where is the Englishman, of what denomination soever, that is not a free-thinker in politicks, and hath not some particular notions of his own, by which he distinguishes himself from the rest of his fellow subjects? This island, which was formerly called the nation of saints, may now be called a nation of statesmen. There has scarce been an age, profession, or sex among us, that has not had its favourite set of ministers, and scheme of government for them to rule by. The very children are initiated into factions before they know their right hand from their left. Whig and tory are the first words they learn. They contract all the virulence and passion of a party before they come to the use of their reason, and are taught to hate one half of the nation in their infancy. The nobility are politicians by birth ;

birth; and though the commons of the nation delegate their power in the community to certain representatives, every one reserves to himself a private jurisdiction, or privilege, of censuring their conduct, and rectifying the legislature according to his own mind. Every soph in either university, is able to mend the constitution in several particulars: and the squires and yeomen come up to town every day, so full of politicks, that to use the thought of an ingenious gentleman, we are frequently put in mind of roman dictators, who were called from the plough. So pernicious is this inclination, that the making of the politician is the breaking of the tradesman. It seldom fails when a citizen turns a machiavel, but he grows too cunning to mind his own business; and I have heard a curious observation, that the woollen manufacture has of late years decayed in proportion as the paper manufacture has increased. And here I must not forget those politicians who do not seem to play fair with the rest of the fraternity, and make a very considerable class of men: I mean the after-wise, who, when any project fails, and hath not had its desired effect, foresaw all the inconveniences that would arise from it, though they kept their thoughts to themselves till they discovered the event: and nothing is more usual than for some of these wisemen, who ap-
Q 4 plauded

CHAP.

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Section

7.

CHAP. applauded publick measures, before they were
 XX. put in execution, to condemn them upon
 their not succeeding as at first projected.

Section 7. The dictators in coffee-houses are generally
 of this rank, who often give shrewd intimations that things would have taken another turn, had they themselves been members of the cabinet or privy-council.

They who frequent coffee-houses, and delight in news, are pleased with every thing that is matter of fact : a victory, or a defeat, are equally agreeable to them, so it be what they have not heard before. They have a relish for every thing that is news, let the matter of it be what it will ; or to speak more properly, they are men of no taste, but of a voracious appetite. And this touch in the brain of a subject, is as certainly owing to the reading news papers, as is that of Don Quixote to the reading works of knight-errantry. Besides, the novelists have, for the better spinning out paragraphs, and working down to the end of their columns, a most happy art in saying and unsaying, giving hints of intelligence of indifferent actions, to the great disturbance of these brain distempered animals. And this is the more lamentable, because this way of writing falls in with the imaginations of the cooler and duller part of readers : the being kept up with one line contradicting another, and the whole,

whole, after many sentences of conjecture, CHAP. XX.
vanishing in a doubt whether there is any thing at all in what the person has been reading, puts an ordinary head into a vir-
tigo, from which he might otherwise have been secured by his natural dulness. These
reflections in the writers of the transactions of the times, seize the noddles of such as were not born to have thoughts of their own, and consequently lay a weight upon every thing, which they read. The tautology, the contradiction, the doubts, and wants of confirmations, are what keep up imaginary entertainments in empty heads, and produce neglect of their own affairs, poverty and bankruptcy, in many of our shop-statesmen; but turn the imaginations of those of a little higher orb into deliriums of dissatisfaction, which is seen in a continual fret upon all that touches their brains; but more particularly upon any advantage obtained by their country, where they are considered as lunaticks, and therefore to be tolerated in their madness.

Section

7.

C H A P. XXI.

Of Courage and Cowardice.

The Contents.

- CHAP. I. *Of fool-hardiness, and of courage.* II.
XXI. *Of honour, as a motive to courage; and*
of true fortitude. III. *Of duelling.*
IV. *Of the terribles, and men of fire.*
V. *Of fear and cowardice.* VI. *Of*
courage and chastity.

Section

I.

COURAGE and Cowardice do so generally interfere in all our actions, whether publick or private, that it will now be proper to consider each of these tempers, so far at least, as to explain the true nature of them both. Fear is a passion, that, if rightly governed, is useful; for though self-love seldom fails to keep it watchful and high enough in us, yet there may be an excess of courage, which is called fool-hardiness. But fool-hardiness and insensibility of danger, is as little reasonable, as trembling and shrinking at the approach of every little misfortune. God implanted fear in us as a monitor to quicken our industry, and keep us upon our guard against the approaches of evil; and

and therefore to have no apprehension of CHAP.
mischief at hand, not to make a just estimate XXI.
of the danger, but heedlessly to run into it, *Section*
be the hazard what it will, not considering I.
of what use or consequence it may be, is the
resolution of brutish fury, and not of a rati-
onal creature. I do not mean that one should
be unmoved with any fear at all, where
danger shews itself; apprehension cannot,
without stupidity, be wanting: where dan-
ger is, sense of danger should be, and so
much fear as should keep us awake, and
excite our attention, industry, and vigour;
but not disturb the calm use of our reason,
nor hinder the execution of what is dictated
thereby. For without courage, a man will
scarce keep steady to his duty, and fill up
the character of a truly-deserving person.
Courage, that makes us bear up against
dangers that we fear, and evils that we feel,
is of great use in such a state, as ours is in
this life, exposed to assaults on all hands:
true fortitude is prepared for dangers of all
kinds, and unmoved, whatsoever evil it be
that shews itself.

The fear of death, is natural; and which
we, and all the rest of mankind, arm our-
selves against with so much contemplation,
reason, and philosophy: but it does not
seem to be so dreadful to soldiers; who
march into open breaches, meet opposite
battalions,

CHAP. battalions, not only without reluctance,
XXI. but with chearfulness. Which can't be

Section better accounted for, as I apprehend then
from these observations: All that nature

I. has prescribed must be good; and as death
is natural to us, it is an absurdity to fear it;
for, fear loses its purpose, when we are sure
it cannot preserve us, and we should draw
resolution to meet it from the impossibility
to escape it: so those, who are formed for
command, are such as have reasoned them-
selves, out of a consideration of greater good
than length of days, into such a negligence
of their being, as to make it their first
position, that it is one day to be resigned;
and they can put it to habitual hazard,
since it is in the prosecution of worthy ac-
tions, and in the service of mankind. As it
relates to others, the event of our designs,
say they, is uncertain, but as it relates to
ourselves, it must be prosperous, while we
are in the pursuit of our duty, and within
the terms upon which providence has
ensured our happiness, whether we live or
die. To all that was before terrible and
ghastly to the imagination the force of
reason gives a certain beauty, mixed with
the conscience of well doing, and thirst of
glory: and without a resignation to the
necessity of dying, there can be no capacity
in man to attempt any thing that is glo-
rious; but when they have once attained
to

to that perfection, the pleasures of a life CHAP.
spent in martial adventures, are as great as XXI.
any of which the human mind is capable. *Section*
To this we may add, that the fellowship I.
of danger, the common good of mankind,
the general cause, and the manifest virtue
you may observe in so many men, who
made no figure till that day, are so many
incentives to destroy the little consideration
of their own safety. Yet, a good truly
bold spirit, is ever actuated by reason, and
a sense of honour and duty : and he, who
is quiet, and equal in all his behaviour,
is supported in that deportment, by
what we may call true courage or mag-
nanimity ; such are the heroick part of
soldiers, who are qualified for leaders. But
when a common man has spent some time
in that way of life, he acquires a certain
mechanick courage, which the ordinary
race of men become masters of from acting
always in a crowd : they see indeed many
drop, but then they see many more alive ;
they observe themselves escape very nar-
rowly, and they do not know why they
should not always escape. They arrive at
a certain habit of being void of thought,
insomuch, that on occasion of the most
imminent danger, they are still in the same
indifference in regard to the event. Again,
they usually spend the other part of their
time in pleasures ; upon which their minds
are

CHAP. are so entirely bent, that short labours or
 XXI. dangers are but a cheap purchase of jollity,
 triumph, victory, fresh quarters, and new
 Section scenes : but none of these men of mechani-
 I. cal courage have ever made any great
 figure in the camp. They who have no
 good quality but courage, are in a very ill
 way towards making an agreeable figure in
 the world ; because, that which they have
 superior to other people, cannot be exerted
 without raising themselves an enemy.
 And courage, without regard to justice and
 humanity, is no other than the fierceness
 of a wild beast, or the obstinacy of a fool.
 It is not so easy a thing to be a brave man,
 as the unthinking part of mankind imagine :
 to dare, is not all that there is in bravery.
 Malice, rancour, hatred, vengeance, are
 what tear the breasts of men in fight :
 but fame, glory, conquests, desires of op-
 portunities to pardon and oblige their
 opposers, are what glow in the minds of
 the gallant and brave. Yet, if we consider
 the heap of an army, utterly out of all
 prospect of rising and preferment, as they
 certainly are, and such great things executed
 by them, it is hard to account for the
 motive of their couragious behaviour. And
 in this light I take the gallantry of private
 soldiers to proceed from the same, if not
 from a nobler impulse than that of gentle-
 men and their leaders : for they have the
 same



same taste of being acceptable to their friends, and go through the difficulties of that profession by the same irresistible charm of fellowship, and the communication of joys and sorrows, which quickens the relish of pleasures, and abates the anguish of pain, and all other evils incident to a campaign; and though they do not expect so great a share of fame as men above them hope for; yet they have the same regard for it.

II. From hence let us pass to the men of honour, and there also, we shall see reason to distinguish between courage and true fortitude, and between cowardice and fear. Honour is of so fine and delicate a nature, that it is only to be met with in minds, which are naturally noble, or in such as have been cultivated by great examples, or a refined education and conversation. There is no principle that is a motive to good actions, but ought to be encouraged, since men are of so different a make, that the same principle does not work equally upon every understanding. Thus some men are prompted by honour, to what some men are prompted to by conscience, duty, or religion, which are only different names for the same thing. And true honour, though it be a different principle from religion, is that which produces the same effects: the lines of action, though drawn from different

CHAP. rent parts, terminate in the same point:

XXI. Religion embraces virtue, as it is enjoined
 by the laws of God; honour, as it is grace-
Section ful and ornamental to the nature of man.

2. The religious man fears, the man of honour
 scorns to do an evil thing: because the latter considers vice as something that is beneath him, and the other as something that is offensive to his maker: the one as what is unbecoming, the other as what is forbidden. And that courage, which proceeds from the sense of our duty, and from the fear of offending him that made us, acts always according to the dictates of right reason in a uniform manner. When religious fear is produced by just apprehensions of a divine power, it naturally overlooks all human greatness, that stands in competition with it, and extinguishes every other terror that can settle itself in the heart of man; it lessens and contracts the figure of the most exalted person; it disarms the tyrant and executioner, and represents to our minds, the most enraged and the most powerful, as altogether harmless and weak: and there can be no true fortitude, which is not founded upon this fear, for there is no other principle of so settled and fixed a nature. Hence it is remarkable, that courage that grows from constitution, very often forsakes a man when he has occasion for it; and when it is only a kind of in-
 stinct

stinct in the soul, breaks out without judg- CHAP.
 ment or discretion, on all occasions. The XXI.
 person, who lives with this constant and 
 habitual regard to the great superintendant Section
 of the world, is, indeed sure, that no real 2.
 evil can hurt him; his pains, losses, and 
 disappointments, may, with patience, be
 turned into blessings; and, though dangers
 may threaten him, he may rest satisfied,
 that they will either not reach him, or that,
 if they do, they will be the instruments of
 good to him, and not of evil: Besides he
 may look upon all crosses and accidents,
 sufferings and afflictions, as means, which
 are made use of to bring him to happiness,
 and perpetual rest. The man who takes
 care in all his actions to please a being that
 is omnipotent; a being, who is able to
 crush all his adversaries; a being that can
 divert any misfortune from befalling him,
 or turn any such misfortune to his advantage,
 has nothing to fear.

He who wants true fortitude, scarce de-
 serves the name of a man; but we find se-
 veral, who so much abuse this notion, that
 they place the whole idea of honour in a
 kind of brutal courage; by which means,
 we have had many among us, who have
 called themselves men of honour, that
 would have been a disgrace to the gallows.
 For the man, who sacrifices any duty of a
 reason-

CHAP. reasonable creature, to a prevailing mode
XXI. or fashion ; who looks on any thing as ho-
Section nourable that is displeasing to his maker,
2. or destructive to society ; who thinks him-
self obliged by this principle, to the prac-
tice of some virtues, and not of others, is
by no means to be reckoned among men of
true honourable principles. And those have
mistaken notions of honour, who establish
any thing to themselves for a point of ho-
nour, which is contrary either to the laws
of God, or of their country ; who think it
more honourable to revenge, than to for-
give an injury ; who are more careful to
guard their reputation by their courage than
by their virtue ; who make no scruple of
telling a lye, but would put any man to
death, that accuses them of it : thus it is
often known, that one may tell another he
whores, drinks, blasphemes, and it may
pass unresented ; but to say he lies, though
but in jest, is an affront that nothing but
blood can atone for : because, perhaps, no
other vice implies a want of courage, so
much as the making of a lye ; and, there-
fore, telling a man he lies, is touching him
in the most sensible part of honour, and
indirectly calling him a coward to his face.
And the placing the point of honour in this
false kind of courage, has given occasion
to the very refuse of mankind, to set up
for

for men of honour, though they have nei-
ther virtue nor common sense.

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3.

III. If our honour is a support to virtuous principles, and runs parallel with the laws of God, and our country, it cannot be too much cherished and encouraged; but, when the dictates of honour are contrary to those of religion and equity, they are the greatest depravations of human nature, by giving wrong ambitions, and false ideas, of what is good and laudable; and should, therefore, be exploded by all governments, and driven out as the bane of humane society in general: Therefore, it is pity, but the punishment of these mischievous notions should have in it some particular circumstances of shame and infamy; that those, who are slaves to them, may see, that their reputations are far from being advanced by it.

Which is the case of those who propose to defend their honours by duelling. This dreadful action, by long impunity, is become honourable, and the refusal to engage in it, dishonourable. And by this wicked custom, of daring to the death, maugre all the precepts of our holy religion, and the rules of right reason, the greatest act of the humane mind, forgiveness of injuries, is become vile and shameful; the rules of
good

CHAP. good society, and virtuous conversation, are
XXI. hereby inverted; the loose, the vain, and
Section the impudent, insult the careful, the dis-
3. creet, and the modest; all virtue is suppressed,
and all vice is supported: and what adds to
this evil, the persons of most eminent worth,
and of most hopeful abilities, accompanied
with the strongest passion or true glory,
are such as are most liable to be involved in
the dangers arising from this licentious prac-
tice. So that as the matter at present stands,
it is not to do handsome actions, that de-
nominates a man of honour; it is enough if
he dares to defend ill ones at the risque of
his life. This often brings a common
sinner into competition with a gentleman
of the first rank; and one cannot with any
patience reflect on the unaccountable
jumble of persons and things in this town
and nation, which occasions very frequent-
ly, that a brave man falls by a hand below
that of a common hangman, and yet his
executioner escapes the gibbet. At least,
these quarrels proceed only from some va-
liant coxcomb's persisting in the wrong, to
defend some prevailing folly, and preserve
himself from the ingenuity of owning a mis-
take, though ever so gross. To persist in
the wrong in any thing, can never be at-
tributed to a greatness of spirit, nor is it a
diminution of greatness of spirit, to have
been in the wrong: perfection is not the
attri-

attribute of man, nor is he degraded by the acknowledgment of an imperfection : but it is the practice of little minds, to imitate the fortitude of great spirits on worthy occasions, by obstinacy in a mistake. In common life, we see an ingenuous kind of behaviour, not only make up for faults committed, but, in a manner, expiate them in their very commission. And in many things, where a man has pressed too far, he implicitly excuses, by owning, This is a trespass ; You will pardon my confidence ; I am sensible I have no pretension to this favour ; or by some such apology. An acknowledgment of offence made out of poorness of spirit, and not conviction of heart, is by no means commendable : but where both the notice is taken, and the return made in private, the affair begins and ends with the highest grace to both parties. And miscarriages that flow from inadvertency, are more than repaid by it : for, reason, though not concerned in the injury, employs all its force in the expiation. The person that says, he did not design to disoblige us in such an action, does as much as if he should tell us, that though the circumstances, which displeased was never in his, he has that respect for us, that he is unsatisfied till it is wholly out of our thoughts. And I must believe, that they who would rather take a man's life, than

CHAP. his ingenuous acknowledgment of his fault;
 XXI. have no title to true reason or to solid fame ;
 { *Section* that their courage is an imposture, made
 4. up of cowardice, falsehood, and want of understanding : and what may justly damp
 { in our minds the diabolical madness, which prompts us to decide our petty animosities by the hazard of eternity, is, that in that one act, the criminal, who dies in a duel, does not only highly offend, but forces himself into the presence of his offended judge. Oh, how terrible are conviction and guilt, when they come too late for repentance !

It is impossible for the heart of man to conceive a more terrible image than that of a soul separated by this means from the body, which, to avoid the laughter of fools, and being the by-word of idiots, has now precipitated itself into the din of demons, and the howlings of eternal despair.

IV. To these I must subjoin the courage of the terribles : the long sword, and the swaggering cock, are the ordinary marks of a faint heart in disguise. Such men, while they think to impose terror upon others, do but render themselves contemptible ; their very dress tells us, that they are surrounded with fears, that they live in a state of war with all the world, and that they are never free from apprehensions

hensions of danger. We have great reason CHAP.
from such a behaviour, to imagine, could XXI.
we look into the hearts of those heroes, *Section*
that we should there find a great tendency 4.
to go cased in armour, and that nothing
but the fear of a stronger ridicule restrains
them from so doing. A courageous man
scorns to wear any thing, that may give
him an advantage over his neighbour; his
great glory is neither to fear, nor to be
feared, without just provocation. But a-
mongst many phrases, which have crept
into conversation, there is not one which
misleads us more, than that of a fellow
of a great deal of fire. This metaphor *fire*,
has done much good in keeping coxcombs
in awe of one another; but, at the same
time, it has made 'em troublesome to all
the world besides: There is in the very air
of one of these fellows, something so ex-
pressive of what he would be at, that a
man would laugh out, if it were not for
self-preservation. If he be a warrior, you
must know all that happened within his
shallow observations of the nature of the war;
to all which he adds an air of laziness, and
contempt of those of his companions, who
were eminent for delighting in the exercise
and knowledge of their duty, during the
campaign. Hence, under the notion of
having fire, all the young fellows of much
animal life, and little understanding, that

R 4 repair

CHAP. repair to our armies, endeavour to usurp

XXI. upon the conversation of the rational part
 of mankind. Besides, these men of fire,
 Section are generally enemies to all the waiters

5. where we drink ; they are the only men affronted at the company's being neglected, and make the drawers abroad, the valet de chambre and footman, at home, know, that they are not to be provoked without danger of their lives, or a broken head. This kind of fire ought to be immediately quenched, or it will soon consume those noble seeds of good nature, affability, and moderation, which are necessary to be cultivated in youth, if ever we expect an accomplished man. He that has vivacity in doing all the offices of life, with readiness of spirit, and propriety in the manner of doing them, has fire enough ; for it is the distinguishing character of a man of merit, to be ever active in laudable pursuits, while the common behaviour of every gay coxcomb of fire, is to be confidently in the wrong, and dare to persist in it, contrary to reason and good manners.

V. Fear is a very powerful passion, since it is esteemed one of the greatest of virtues to subdue it ; and it being implanted in us for our preservation, it is no wonder, that as long as we have any thing, we are willing to preserve, it sticks close
 to

to us: yet as life, and all its enjoyments would be scarce worth the keeping, if we were under a perpetual dread of losing them, it is the business of religion and philosophy, to free us from all unnecessary anxieties, and direct our fear to those objects only, to which it properly belongs. A short view of the painfulness of this passion, and of the violent effects it produces, will presently shew how dangerous it is to give way to it upon slight occasions: for, some have frightened themselves into madness, and others have given up their lives to apprehensions only. Apprehensions, if they proceed from a consciousness of guilt, are the sad warnings of reason, and may excite our pity, but admit of no relief; for, when the hand of the almighty is visibly lifted against the impious, the heart of mortal man cannot resist it. Wickedness, condemned by her own witness, is very timorous; and being oppressed with conscience, always forecasteth grievous punishment. Fear is nothing else but a betraying of the succours, which reason offereth in our defence.

There is nothing which deserves our fear, but that beneficent being, who is our friend, our protector, and our father. If this one thought only were strongly fixed in our mind, no calamity would be dreadful; it could lay no load upon us, when we are sure of the approbation

CHAP.
XXI.
Section
5.

CHAP. approbation of him, who will repay the
XXI. disgrace of a moment with eternal glory.

Section Pain and diseases, when they only hasten
us on to the pleasures that will never fade,

5. will loose their sharpness; death, when we
are assured that it is only the beginning
of life, has no sting; and the man who
lives so, as not to fear to die, is inconsistent
with himself, if he delivers himself up to
any incidental anxiety or trouble: for, no
human scheme can be so accurately projected,
but it may be spoiled by some little circum-
stance intervening; and that God, who
directs the heart of man at his pleasure,
and understands the thoughts long before,
may by a thousand accidents, or by an
immediate change in the inclination of men,
disconcert the most subtle project, and turn
it to the benefit of his own servants, who
serve him without fear, in holiness and
righteousness all the days of their lives.
So that notwithstanding the evils of this
life appear like rocks and precipices, rugged
and barren, at a distance; yet, at our nearer
approach, we find little fruitful spots, and
refreshing springs, mixed with the harsh-
ness and deformities of nature in its corrupt
state. Hence it has been always remarked,
that as there is no prosperous state of life
without its calamities, so there is no adver-
sity without its blessings: envy and ambition
pursue the great and powerful, while the
poor

poor and needy taste the sweets of quiet
and contentment ; and a pious resignation fills
us with sure hopes of a reward, and che-
risheth us with secret flowings of comfort,
under the pains of body ; the infidelity
of friends ; or the misconstructions put upon
our laudable actions, when for some time
we have been accustomed to these pressures.
So that if in our distress we look forward
to God for help, we shall never be in danger
of falling down those precipices, which our
imagination is apt to create, when we trust to
our own strength or judgments only. As the
thing feared may not reach us, so we may
not reach what we fear : our lives may not
extend to that dreadful point, which we
have in sight ; though he, who knows all
our failings, and will not suffer us to be
tempted beyond our strength, is often
pleased, in his tender severity, to separate
the soul from its body, and miseries
at once.

But how amiable soever it is to forgive
injuries ; it is a mark of cowardice passively
to forbear resenting an affront ; because
the resenting of it would lead a man into
danger : and it is no less a sign of cowar-
dice to affront a creature, that hath not
power to avenge itself of the wrong we do
it. The courageous mind, however enraged
against an enemy, feels its resentments sink
and

CHAP.
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Section

5.

CHAP. and vanish away, when the object of its
 XXI. wrath falls into its power and lies at its mer-
 cy. Therefore, it is a received maxim, that
 Section a man, that can so far descend from his
 6. dignity, as to strike a lady, can never re-
 cover his reputation with either sex; be-
 cause she is always in his power, and no
 provocation is thought strong enough to jus-
 tify such treatment from the powerful to-
 wards the weakest sex. An insult upon a
 woman is as infamous in a man, as a tame
 behaviour when the lye or a buffet is given.

VI. To conclude, the great point of ho-
 nour in men is courage, and in women cha-
 stity : yet though a slip in a woman's honour
 is irrecoverable, if a man loses his honour in
 one re-encounter, it is not impossible for
 him to regain it in another. No reason I
 think can be assigned for fixing the point of
 honour to these two qualities, unless it be
 that each sex sets the greatest value on the
 qualification, which renders them the most
 amiable in the eyes of each other. So that
 as nothing recommends a man more to the
 female sex than courage; and whether it be
 that they are pleased to see one, who is a
 terror to others fall like a slave at their feet;
 or that this quality supplies their own prin-
 cipal defect, in guarding them from insults,
 and avenging their quarrels; or that cou-
 rage is a natural indication of a strong and
 sprightly

sprightly constitution : so nothing makes a CHAP.
woman more esteemed by the opposite sex XXI.
than chastity ; whether it be that we always
prize those most, who are hardest to come Section
at ; or that nothing besides chastity, with 6.
its collateral attendants, truth, fidelity, and
constancy, gives the man a property in the
person he loves ; and consequently endears
her to him above any other accomplish-
ments.



CHAP. XXII.

Of Love and Courtship.

The Contents.

CHAP. I. *Of love.* II. *How it is distinguished from lust.* III. *Of beauty. And* IV. *Reflections on a woman's beauty, and features.* V. *Of a deceitful beauty.* VI. *Of women's blindness and indiscretions, in time of courtship.* VII. *Of forced marriages and match-makers.* VIII. *Of the bad management of parents, in procuring husbands for their daughters.* IX. *Of general lovers amongst the men, and delatory lovers among the women.* X. *Of fortune-hunters, and fortune-stealers, &c.* XI. *The qualifications, that are most likely to gain the woman.* XII. *Advice to young women and widows concerning courtship.*

Section

I.

Nothing is more common than to talk of love; yet the passion of love is no more to be understood by some tempers, than a problem in a science by an ignorant man: but he that knows what affection is, will have, ten-thousand thoughts flowing upon him, which the tongue is not able to utter. I know no
time

time of our life, under what character so-CHAP.
ever, in which men can wholly divest them- XXII.
selves of an ambition to be in the favour of
women: Though there are ten-thousand *Section*
afflictions and disasters attend the passion it- I.
self, and an idle word imprudently repeated
by a fair woman, and vast expences to sup-
port her folly and vanity, every day reduce
men to poverty and death. Daily experi-
ence shews us, that the most rude rustick
grows humane as soon as he is inspired by
this passion; it gives a new grace to his man-
ners, a new dignity to his mind, a new vi-
sage to his person. And whether we are
inclined to liberal arts, to arms, or to address
in our exercise, our improvement is hastened
by a particular object, whom we would
please by any one of those means. Gentle-
ness, chearfulness, fortitude, liberality, mag-
nificence, and all the virtues which adorn
men, and inspire heroes, are more conspi-
cuous in lovers than in others. For, that
which we call gallantry to women, seems
to be the heroick virtue of private persons;
and there never breathed one man, who
did not, in that part of his days wherein he
was recommending himself to his mistress,
do something beyond his ordinary capacity.
This passion not only has a very great effect
even upon the most slow and common men;
but upon such as it finds qualified with vir-
tue and merit: also it shines out in propor-
tionable

CHAP. tionable degrees of excellence, and gives
XXII. new grace to the most eminent accomplish-
ments: and he, who of himself has either
Section wit, wisdom or valour, exerts each of these

I. noble endowments when he becomes a lover, with a certain beauty of action above what was ever observed in him before that time of life. And all who are without any one of these qualities, are to be looked upon as the rabble of mankind without thought and without affection. And as there is a kind of sympathy in souls that fits them for each other; we may be assured, when we see two persons engaged in the warmth of a mutual affection, that there are certain qualities in both their minds which bear a resemblance between themselves: and a generous and constant passion in an agreeable lover, where there is not too great a disparity in other circumstances, is the greatest blessing that can befall the person beloved; and if over looked in one, may perhaps never be found in another. Among the great misfortunes and calamities incident to human life, there are none that touch so sensibly as those which befall persons, who eminently love, and meet with fatal interruptions of their happiness when they expect it least. Children love their parents, and parents love their children, by instinct; but the affection between lovers and friends is founded on reason and choice, which has always made
me

me think, the sorrows of the latter much CHAP.
 more to be pitied than those of the other : XXII.
 the mind of man is softened and the heart
 made better by the contemplation of dis- Section
 tresses of this sort. This extinguishes the I.
 feeds of envy and ill-will towards mankind,
 corrects the pride of prosperity, and beats
 down all that fierceness and insolence, which
 are apt to get into the minds of the daring,
 fortunate, and presumptuous.

It is, of all others, the greatest affliction to love, and not to be loved again. I have known a young gentleman in this condition ; and this passion had so extremely mauled him, that by a long absence of thought, he is never chearful, his features are set, and uninformed, and his whole visage is deadened, but when raised by wine ; at which time he is sure to go to the coffee-house, and throw away a great deal of wit on fellows, who have no sense, farther than just to observe, that our poor lover has most understanding when he is drunk, and is least in his senses when he is sober. Hence it is, that naturalists and painters, in all their descriptions, allegories, and pictures, have represented love as a soft torment, a bitter sweet, a pleasing pain, or an agreeable distress. There is no other passion, which does produce such contrary effects in so great a degree : but this may be said for love, that
if

CHAP. if we were to attempt to strike it out of the
 XXII. soul, life would be insipid, and our being but
 { *Section* half enlivened : nature would sink into dead-
 2. ness and lethargy, if not quickened with some
 { active principle ; and as for all others, whe-
 ther ambition, envy, or avarice, which are
 apt to possess the mind in the absence of
 this passion, it must be allowed, that they
 have greater pains, without the compensa-
 tion of such exquisite pleasures as those we
 find in love, where it is honourable and
 generous. A passion, therefore, which has
 in it a capacity of making life happy, should
 be cultivated to the very utmost advantage ;
 and reason, prudence, and good nature,
 rightly applied, can thoroughly accomplish
 this great end, provided they have always
 a real and constant love for their object. I
 say a real love, because,

II. Under that revered name of love,
 a brutal desire, called lust, is frequently
 concealed and admitted ; though they dif-
 fer as much as a matron from a prostitute.
 Love is a child that complains and bewails
 its inability to help itself, and weeps for
 assistance, without an immediate reflection
 or knowledge of the food it wants : Lust, is
 a watchful thief, which seizes its prey, and
 lays snares for its own relief ; and its prin-
 cipal object being innocence, it never robs,
 but at the same time it murders. There-
 fore,

fore, the figures which the ancient mytho-CHAP.
 logists and poets put upon love and lust in XXII.
 their writings, are very instructive : they
 represent love as a beauteous blind child, Section
 adorned with a quiver and a bow, which 2.
 he plays with, and shoots around him,
 without design or direction ; to intimate to
 us, that the person beloved has no intention
 to give us the anxieties we meet with,
 but that the beauties of a worthy object,
 are like the charms of a lovely infant :
 they cannot but attract our concern and
 fondness, though the child so regarded, is
 as insensible of the value we put upon it,
 as it is that it deserves our good will. But
 the sages figured lust in the form of a satyr ;
 of shape, part human, part bestial ; to signify
 that the followers of it prostitute the
 reason of a man, to pursue the appetites of
 brutes. And they represent him haunting
 the paths and coverts of the wood-nymphs
 and shepherdesses ; lurking on the banks of
 rivulets, and watching the purling streams,
 (as the resorts of retired virgins) to shew,
 that lawless desire tends chiefly to prey upon
 innocence, and has something so unnatural
 in it, that it hates its own make, and
 shuns the object it loved, as soon as it has
 debased it to its own likeness. Hence, from
 this idea of a cupid and a satyr, we may
 settle our notions of these different desires,
 and accordingly rank those that follow
 them.

CHAP. them. She then is most lovely, whose un-
 XXII. affected freedom, and conscious innocence,
 { give her the attendance of the graces in all
 Section her actions : and as the motive of a man's
 2. life is seen in all his actions, so they who
 { have the beauteous boy for their inspirer,
 have a simplicity of behaviour, and a cer-
 tain evenness of desire, which burns like the
 lamp of life in their bosoms ; while they,
 who are instigated by the satyr, are ever
 tortured by jealousies of the object of their
 wishes ; often desire what they scorn ; and
 as often consciously and knowingly em-
 brace where they are mutually indifferent
 and cold in their affections. If a man
 would examine his heart, in this case, he
 will find, that the awful distance which he
 bears towards his love, in all his thoughts
 of her, and that chearful familiarity with
 which he approaches her, are certain in-
 stances of her being the truest object of his
 affection. And though her mein carries much
 more invitation than command, to behold
 her is an immediate check to loose beha-
 viour, and to love her, is a liberal educa-
 tion : for, it being the nature of all love to
 create an imitation of the beloved person in
 the lover, a regard for a virtuous woman,
 naturally produces a decency of manners,
 and a good conduct of life in those that
 admire her.

III. A Woman's strongest passion, is CHAP. for her own beauty, which she values as her XXII. favourite distinction : from hence it is, that all arts, which pretend to improve or pre-
Section
serve it, meet with so general a reception 3. among the sex ; and it has been tartly observed, that the last sighs of a handsome woman, are not so much for the loss of her life, as of her beauty. Which disposition springs from a laudable motive, the desire of pleasing, and proceeds upon an opinion, not altogether groundless, that art can help nature. But the true secret and art of improving beauty, is for a woman never to think that she can be handsome by the force of features alone, any more than she can be witty only by the help of speech. There is nothing more common than for lovers to complain, resent, languish, despair, and die in dumb show ; every passion gives a particular cast to the countenance, and is apt to discover itself in some of our features. But beauty is an over-weaning self-sufficient thing, careless of providing itself any more substantial ornaments ; nay, so little does it consult its own interests, that it too often defeats itself, by betraying that innocence, which renders it desirable and lovely. Our presumptuous handsome people, usually, are so phantastically pleased with themselves, that if they do not kill at

CHAP. first fight, as the phrase is, a second inter-
 XXII. view disarms them of all their power and
 hopes. Thus beauty has been the delight

Section and torment of the world, ever since the

3. creation. There has scarce been a philoso-
 pher, that has not felt its influence so sensi-
 bly ; and almost every one of them have left
 us some saying or other, which intimated,
 that they too well knew the power there-
 of. A graceful person, says one of those
 sages, is a more powerful recommendation,
 than the best letter that can be writ in our
 favour : We should, says another, consider
 it as a meer gift of nature, and not any
 perfection of our own : Another calls it a
 short-lived tyranny : And, again, because
 it imposes upon us without the help of
 language, a fourth calls it a silent fraud.
 No person can deny, that there is something
 irresistible in a beauteous form ; the most
 severe will not pretend, that they do not
 feel an immediate prepossession in favour of
 the handsome face : they always have the
 privilege of being first heard, and of being
 regarded, before others in ordinary matters :
 nevertheless, at the same time, the hand-
 some should consider, that it is a possession,
 as it were, foreign to them ; no one can
 give it himself, or preserve it when they
 have it in its prime. Is it not then a great
 misfortune, that people can bear any qua-
 lity in the world better than beauty? the
 beau-

beauties, whether male or female, they CHAP.
are, of all others, generally the most un- XXII.
tractable people. We are so excessively Section
perplexed with the particularities in their 3.
behaviour, that, to be at ease, one would
be apt to wish there were no such creatures
in the world. These remarkable beauties
expect so great allowances, and give so lit-
tle to others, that they, who have to do
with them, find, in the main, a man with
a better person than ordinary, and a beau-
tiful woman might be very happily changed
for such to whom nature has been less li-
berally kind : for the handsome fellow is
usually so much a gentleman, and the fine
woman has something so becoming, that
there is no enduring either of them in con-
versation. But I must tell them, that dif-
fidence and presumption, upon account of
our persons, are equally faults ; and both
arise from the want of knowing, or rather
endeavouring to know ourselves, and for
what we ought to be valued or neglected
by the rest of the world. If we take the
whole sex together, we shall find those who
have the strongest possession of men's hearts,
are not always eminent for their beauty :
we see it often happen, that those who en-
gage men to the greatest violence, are
such as those, who are strangers to them,
would take to be remarkably defective for
that purpose.

CHAP. **IV.** The beauties among women are,
 XXII. generally speaking, the most impertinent
 and disagreeable. Their apparent desire of
 admiration, is a reflection upon their own me-
 rit, and precise behaviour in their general
 conduct, are almost inseparable accidents in
 beauties of this sort; they will grant nothing
 but to more importunity and sollicitation
 than their favours deserve. And admiration
 of a beauty, merely as such, is inconsistent
 with a tolerable reflection upon ourselves.
 They are for ever affected with such a parti-
 cularity, that we are incumbered with their
 charms in all their words and actions: they
 pray at publick devotions as they are beau-
 ties: they converse on ordinary occasions as
 they are beauties: and if we do but ask
 them what it is a clock, they are at a
 stand whether so great beauties should an-
 swer us or no; because they imagine that
 affectation imbelisheth their greatest charms.
 It is to affectation that their arms can lodge
 so quietly just over their hips, and the fan
 can play without any force or motion, but
 just of the wrist: and it is affectation that
 makes them pensive at a tragedy, scornful
 at a comedy, and lowly at a sermon. And
 in their defence, men, say they, who cannot
 raise their fortunes, and are uneasy under
 the incapacity of shining in courts, rail at
 ambition; so do awkward and insipid wo-
 men,

men, who cannot warm the hearts and CHAP.
charm the eyes of men, rail at affectation: XXII.
yet I must dissent, for as pride destroys all
symmetry and grace, so affectation is a more *Section*
terrible enemy to fine faces than the small 4.
pox. Besides beauty loses its force, if not
accompanied with modesty; and she that
has an humble opinion of herself, will have
every body's applause, because she does not
expect it; while the vain creature loses ap-
probation through too great a sense of de-
serving it by her own affectation.

The contemplation of beauty heightened by
virtue, and commanding our esteem and love,
while it draws our observation, is much no-
bler: and the charms of a coquet are faint
and sprightless when compared with the real
loveliness of innocence. Piety, good hu-
mour, and truth are virtues, which add a new
softness to the fair sex, and even beautify
their beauty. This is the beauty of those
cheerful good humoured creatures, into
whose heads as it never entered that they
could make any man unhappy, so they only
are the persons formed for making men happy
in this life. Their unstudied graces of beha-
viour, and the pleasing accents of their
tongue, insensibly draw us on to wish for a
nearer enjoyment of them; and even their
smiles carry in them a silent reproof to the
impulses of lust. Thus, though the attrac-
tives

CHAP. tives of their beauty, play almost irresistible-
 XXII. bly upon us and create desire, we immediately stand corrected not by the severity
 Section but by the decency of their virtuous carriage.

4. That sweetness and good humour which is
 so visible in their faces naturally diffuses itself into every word and action: their persons, as they are thus studiously embellished by nature, thus adorned with unpremeditated graces, are fit lodgings for minds so fair and lovely; there rational piety, modest hope, and chearful resignation dwell in perfection. Therefore to consider women merely as objects of sight is a low and degrading idea of that sex, which was created to refine the joys, and soften the cares of humanity, by the most agreeable participation. By this we should abridge them of their natural extent of power, and put them only upon a level with their pictures. When wisdom and beauty meet in one person, we have the most pleasing prospect of human nature. Beauty is the peculiar portion of that sex, which is therefore called fair; but the happy concurrence of both these excellencies in the same person, is a character too celestial to be frequently found; though the true art of assisting beauty consists in embellishing the whole person by the proper ornaments of virtuous and commendable qualifications. And by this help alone it is, that those who
 are

are the favourite work of nature, become a-CHAP.
nimated, and are in a capacity of exerting XXII.
their charms: and those, who seem to have
been neglected by her, like models wrought *Section*
in haste, are capable in a great measure, of 5.
finishing what she has left unpolished.
Good-nature will always supply the absence
of beauty; but beauty cannot long supply the
absence of good-nature.

V. Where the lover is a very honest,
plain man, and what charmed him was a
person that he thought would go along
with him in the cares and joys of life, not
taken up with herself, but sincerely atten-
tive with a ready and chearful mind to ac-
company him in them both; if he is de-
ceived in his choice, he seldom fails of being
ruined: for when a deceitful beauty, sup-
poses that a man's heart is seized with her
enchantments, and that few of us can resist
their insinuations, though never so much
against our interest and opinion; she com-
monly destroys the good effects a man's fol-
lowing his own way and inclination might
have upon his honour and fortune, by inter-
posing her power over him in matters
wherein they cannot influence him, but to
his disparagement and loss. Therefore I do
not know a task so difficult in human life,
as to be proof against the importunities of a
woman a man loves. Her tears, her sul-
len

CHAP. len looks, or at best her constrained familiari-
XXII. ties, in one whom we usually meet with trans-
port and alacrity, melt us down and over rule

Section our reason. “It was the unquiet vanity of the

5. woman, says a certain author, that furnished
fatan with proper means to work his mischief

Gen. iii. 1. on the human race; so as by Adam’s hearken-
ing to the voice of his wife, contrary to the
express commandment of the living God,
mankind by that her incantation became the
subject of labour, sorrow, and death. Woman
was given to man for a comforter and com-
panion, but not for a counsellor. She was
tempted by the most ugly and unworthy of
all beasts; the motive of her disobedience
was a desire to know what was most unfit-
ting her knowledge; and the man was
moved to yield to her persuasions; even for
the same cause, which hath moved all men
since to the like consent, namely, an un-
willingness to grieve her, or make her sad,
lest she should pine, and be overcome with
sorrow. Thus Adam, who fell from a state
of perfection, and Solomon a man endued
with the greatest wisdom, disobeyed their
creator by the persuasion and for the love
they bare to a woman. Therefore it is not
so wonderful as lamentable, that other men
in succeeding ages, have been allured to so
many inconvenient and wicked practices by
the persuasions of their wives, or other be-
loved darlings, who cover and shadow many mali-
mali-

malicious purposes with a counterfeit passion CHAP.
of dissimulate sorrow and unquietness of XXII.
mind."

Section

5.

It is always known, that women are ever too hard for us upon a treaty ; and we must consider how senseless a thing it is to argue with one, whose looks and gestures are more prevalent with us than our reasons and arguments can be with her that has no other views than to gratify her own ambition : therefore, as a man is thus liable to be vanquished by the charms of her he loves, the safest way is to determine what is proper to be done ; but to avoid all expostulation with her before he executes what he has resolved upon, after mature deliberation. Every man has enough to do to conquer his own unreasonable wishes and desires ; but he does that in vain, if he must gratify those of another : and it is a most miserable slavery to submit to what we disapprove, and give up a truth for no other reason, but that we had not fortitude to support it to the end. If the woman's request be prejudicial to a man's circumstances, and he take ever so much pride in his wife and family, let his pride be in his wife and family, let him give them all the conveniences of life in such a manner, as if he were proud of them ; but let it be his own innocent pride, which are indulged by him, and

CHAP. and not their exorbitant desires. But in
 XXII. such case, all the little arts imaginable are
 } often used to soften a man's heart, and raise
Section his passion above his understanding; there-

5. } fore in all concessions of this kind, a man
 should consider whether the present he
 makes flows from his own love, or from the
 importunity of his beloved: if from the
 latter, he is her slave; if from the former,
 he is her friend and companion. I will grant,
 that it is the most difficult mastery over
 ourselves we can possibly attain, to resist
 the grief of her who charms us; but if
 we would be accounted honest and just,
 and retain the character of a gentleman,
 let the heart ach, be the anguish never so
 quick and painful, it is what must be
 suffered and passed through; for, if ambi-
 tion be once indulged, we are no longer
 her guardian and protector, as we were
 designed by nature; but, in compliance to
 her weaknesses, we have disabled ourselves
 from avoiding the misfortunes, into which
 they will lead us both; and we are to see
 the hour in which we are to be reproached
 by herself, for that very compliance to her.
 It has been found by experience, that the
 old argument, You do not love me, if you
 deny me this; which first was used to
 obtain a trifle, by habitual success will
 oblige the unhappy man, who gives way
 to it, to resign the cause even of his
 country

country and of his honour, upon the like trifling occasion.

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VI.

Next to this weakness in men,

Section.

6.

I must observe that it is a very melancholy thing that in the circumstance of love (which is the most important of all others in female life) women, who are always weak, are still the weakest part of human nature: for though the true way of valuing a man, is to consider his reputation among the men; yet, for want of this necessary rule towards women's conduct, when it is too late, they often find themselves married to the out-cast of mankind. Did women, in the case of courtship, act with prudence, a lover should have a certificate from the last woman he served, how he was turned away, before they received him into their service. But at present, any vagabond is welcome, provided he promises to enter into their retinue. Is it not wonderful, that women will not take a footman, without credentials from his last master; and in the greatest concern of life, they make no scruple of falling into a treaty with the most notorious offender in his behaviour, against others of their sex. But what is more surprizing, it is generally from being disagreeable among men, that fellows endeavour to make themselves pleasing to women: Though a woman is to the

CHAP. the last degree reproachable for being
 XXII. deceived, and a man suffers no loss of
 credit for being a deceiver of a woman.

Section

6.

And hence it is, that men have so much encouragement among the fair sex; even though they never intend to offer their service as a suitor: such are then distinguished by the name of a woman's man, whose little accomplishments of coming into a room with a good air, and telling, while they are with them, what they cannot hear among themselves, usually make up his whole merit. And as the fowlers in catching birds, have a method of imitating their voices to bring them to the snares; so these women's men have always a similitude of the creature they hope to betray, in their own conversation: consequently, the woman's man is a person in his air and behaviour, quite different from the rest of our species: his garb is more loose and negligent, his manner more soft and indolent; that is to say, there is an apparent endeavour to appear unconcerned and careless in both these cases. A woman's man is very knowing in all that passes from one family to another, has little pretty officiousnesses, is not at a loss what is good for a cold; and it is not amiss if any sudden indisposition happens for him to have a bottle of spirits,

spirits in his pocket to bring the lady to her senses. He has always some singularity in his behaviour, some whim in his way of life; and what would have made him ridiculous among the men, has recommended him to the women. As to his parts, he must not be a man of sense, or a fool; his business is to entertain; and for this purpose it is much better to have a faculty of arguing, than a sound judgment.

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6.

The pleasanter of all the womens equipage, are their regular visitants: these are volunteers in their service, without any hopes of pay or preferment. Such fellows are accomplished with the knowledge of the ordinary occurrences about court and town; have that sort of good breeding which is exclusive of all morality; and consists only in being publicly decent, and privately dissolute; and expresses itself wholly in that motion which we call strutting: and his marks are an elevated chest, a pinched hat, a measurable step, and a sly surveying eye. So that when we see a fellow loud and talkative, full of insipid life and laughter, we may venture to pronounce him a female favourite. Noise and flutter are such accomplishments as they cannot withstand; and the passion of an ordinary woman for a man, is nothing else but self-love, diverted upon another object: she would have

CHAP. have the lover a woman in every thing but
 XXII. the distinction of the sexes: so that the
 { greatest of his grace, is, that the pleasant
 Section thief, as they call him, is the most in-
 6. constant creature living, has a wonderful
 { deal of wit and humour, and never wants
 something to say. Besides all which, he,
 if we should provoke him, has a most
 spiteful dangerous tongue. Therefore, if we
 see a man more full of gesture than ordi-
 nary in a publick assembly, if loud upon
 no occasion, if negligent of the company
 round him, and yet laying wait for destroy-
 ing by that negligence, we may take it
 for granted, that he has ruined many an
 unguarded woman. If he has been drunk
 in good company, or passed a night with
 a wench, it is ordinary for him to speak
 of it next day before women, for whom
 he pretends the greatest respect; for which,
 though he may be reprov'd, perhaps
 with a blow of the fan, or an Oh fie,
 the angry lady still preserves an apparent
 approbation in her countenance. He is
 called a strange wicked fellow, a sad
 wretch; he shrugs his shoulders, swears,
 receives another blow, swears again he did
 not know he swore; and all is well; and
 he is encouraged to do the like again. And
 long experience shews, that the loosest
 principles and most abandoned behaviour,
 carry all before them in pretensions to
 women

women of ample portions: and the encouragement given to people of this stamp, has made several otherwise well inclined young men throw off the remaining impressions of a sober education, in order to qualify themselves for the company of the ladies.

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Section

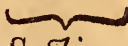

6.

People are got into a way of affection, with a manner of over-looking the most solid virtues, and admiring the most trivial qualifications. Women are so far from expecting to be contemned for being very injudicious and silly, that while they can preserve their features and their mein, they know that they are still the object of desire: and there is a sort of secret ambition on each side, to be amiable in imperfection, and to arrive at the characters of the dear deceiver and the perjured fair, by reading frivolous books, and keeping as frivolous company. This is the fountain in which so many beautiful helpless young women are sacrificed, and given up to lewdness, shame, poverty, and disease: it is to this also, that so many excellent young women, who might be patterns of conjugal affection, and parents of a worthy race, pine under unhappy passions for such as have not attention enough to observe, or virtue enough to prefer them to their common whores. Yet I scarce ever knew a woman-hater,

for

CHAP. for certainly these men that use women in
 XXII. this manner, can never expect better, than
 { sooner or later, to pay for it; for mar-
 Section riage, which is a blessing to another man,
 6. falls upon such a one as a punishment.
 { Those who have most distinguished them-
 selves by railing at, and tantalizing the sex
 in general, very often make an honourable
 amends, by chusing one of the most worth-
 less persons of it, for a companion and help-
 mate. The God of marriage takes his revenge
 in kind, on those who turns his mysteries
 into ridicule, or hold them in contempt.

Any one, who observes what passes
 among such men in this town, may very
 well frame to himself a notion of their
 riots and debaucheries all night, and their
 apparent preparations for them all day;
 and must believe that they pass none of
 their time innocently, but when they are
 asleep, and never sleep but when they are
 weary and heavy with excesses; and sleep
 only to prepare themselves for their repetition
 of them, as soon as nature is refreshed.
 Therefore, one of the Roman emperors, se-
 parating the married from the single men, did
 particular honours to the former; but he
 told the latter that their lives and actions
 had been so peculiar, that he knew not by
 what name to call them; not by that of
 men, for they performed nothing that was
 manly;

manly; not by that of citizens, for the CHAP. city might perish, notwithstanding their XXII. care; nor by that of Romans, for they  designed to extirpate the Roman name: that *Section* he could not chuse but tell them, that all  6. other crimes put together could not equalize theirs; for they were guilty of murder, in not suffering those to be born, which should proceed from them; of impiety, in causing the names and honours of their ancestors to cease; and of sacrilege, in destroying their kind, which proceeded from the immortal Gods, and human nature, the principal thing consecrated to them; and that all this proceeded not from any kind of virtue or abstinence, but from a looseness and wantonness, which ought never to be encouraged in any civilized nation.

Now, after these observations, let me return to the ladies, and say, that if they, when they begin to reflect upon their lovers, in the first place considered what figure they make in the camp, at the bar, on the change, in their country, or at court; they would behold them in quite another view than they generally do: and were they to behave themselves according to this rule, they should not have the just imputation of favouring the silliest of mortals, to the great scandal of the wisest,

CHAP. who value their favour as it advances their
 XXII. pleasure, not their character. All which
 { proceeds from this misconduct of yielding
Section too much to inclination; for, when they
 7. { let their imaginations take this unbridled
 swing, it is not he that acts best that is most
 lovely, but he that is most lovely acts best
 in their eyes and affections. And when
 their humble servants make their addressees,
 women do not keep themselves enough
 disengaged to be judges of their merit; so
 that they seldom give their judgment of
 their lovers, till they have lost their judg-
 ment for them.

VII. In this case, the women have
 none but themselves to blame; but where
 they are joined to men against their incli-
 nations, and deprived of their true love
 by the over-bearing of a parent, they are
 much to be pitied. There is no calamity
 in life that falls heavier upon human
 nature than a disappointment in love; espe-
 cially when it happens between two persons
 whose hearts are mutually engaged. Bar-
 barity of parents, who so frequently inter-
 pose their authority in this grand article
 of life, is much to be blamed. Any tran-
 sient ill humour is soon forgotten, but the
 reflection of such a cruelty must continue
 to raise resentments as long as life itself:
 and by this one piece of barbarity, an
 indulgent

indulgent father loses the merit of all his CHAP.
past kindnesſes, to the miſerable child. XXII.
No doubt but that children often deceive Section
themſelves in the happineſs which they 7.
propoſe ; but as in ſuch a caſe they can
have no one to blame but themſelves,
they will bear the diſappointment with
greater patience ; but if they never make
the experiment, however happier they
may be with another, they will ſtill
think they might have been happier with
their own choice. The parent, who forces
a child of a liberal and ingenuous ſpirit
into the arms of a clown or a blockhead,
obliges her to a crime too odious for a
name in chaſte ears ; for it is in a degree
the unnatural conjunction of a rational
creature, and a brute. And where there
is not an union of minds, wedlock is but
a more ſolemn prostitution. But what is
there ſo common, as the beſtowing an
accompliſhed woman with ſuch a diſparity
of accompliſhments ! We might name
crowds, who lead miſerable lives, for want
of knowledge in their parents of this
maxim, that good ſenſe and good nature
are always found in the ſame perſon. I
don't mean that which is attributed to
fools, and called good nature ; becauſe that
is only an inability of obſerving what is
faulty, which turns in marriage into a
ſuſpicion of every thing as ſuch, from a

CHAP. consciousness of that incapacity. This is
 XXII. the distress, which has given occasion to
 some of the finest tragedies that were
 ever written, and daily fills the world with
 melancholy, discontent, phrensy, sickness,
 despair, and death itself. At the best, she
 that is married to a sullen fool with wealth,
 her beauty and merit are lost upon the
 dolt, who is insensible of any perfection :
 their hours together are either painful or
 insipid : the minutes she has to herself in
 his absence, are not sufficient to give vent
 at her eyes to the grief and torment of his
 last discourse and embraces.

And all this shall be owing to the over-
 bearing of a parent ; and, some times, to the
 over-persuasions of a match-maker, who
 often supports herself in an affluent condition,
 by contracting friendship with rich young
 widows and maids, of plentiful fortunes
 at their own disposal, and bestowing her
 friends upon worthless indigent fellows ;
 or ensnaring inconsiderate and rash youths
 of great estates into the arms of vicious
 prostitutes. This pest of single women,
 and of rash youths, is accomplished in all
 the arts which can make her acceptable at
 impertinent visits : she knows all that passes
 in every quarter, and is well acquainted
 with all the favourite servants, busy bodies,
 dependants, and poor relations of all persons
 of

of condition in the whole town and CHAP. country round about; by which she gains XXII. attention; and by promising success to the parties, she is loaded with presents, imper-
Section
 tuned for her acquaintance, and admired 8.
 as a woman of exemplary good breeding, by those who do not know the first taste of life. Yet, certainly, to murder and to rob are less iniquities, than to raise profit by abuses as irreparable as taking away life; but more grievous, as making it lastingly unhappy to the party deceived. And to rob a lady, at play, of half her fortune, is not so ill, as giving the whole and herself to an unworthy man. As this is a common case, the match-maker has provided a retreat for herself, and seldom fails to administer consolation to an unhappy fair at home, by leading her to an agreeable gallant abroad. She preaches the general condition of all the married world, and tells an unexperienced young woman the methods of softning her affliction, and laughs at her simplicity and want of knowledge, with an Oh! my dear, you will know better, if you will follow my advice. Your dolt enjoys such a one, why may not you please yourself also?

VIII. The next observation is to correct that too common way among fathers, of publishing to the world, that they

CHAP. they will give their daughters twice the
 XXII. fortune they really intend, and thereby
 draw young gentlemen, whose estates are
 Section often in debt, into a dilemma, either of
 9. crossing a fixed inclination, contracted by a
 long habit of thinking upon the same
 person, and so being miserable that way;
 or else beginning the world under a bur-
 then that he can never get quit off till death
 calls him out of all his troubles: Or, if
 otherwise it is known, that when a man
 falls in love in some families, they use him
 as if his land was mortgaged to them,
 and he cannot discharge himself, but by
 really making it the same thing in an
 unreasonable settlement, or foregoing what
 is dearer to him than his real estate:
 such extortioners are, of all others, the
 most cruel; yet the sharks, who prey upon
 the inadvertency of young heirs, are more
 pardonable than these, who trespass upon
 the good opinion of those, who treat with
 them upon the foot of choice respect and
 confidence.

IX. But I apprehend love is never
 more abused than by those men who do
 not design to marry; yet, that they may
 appear to have some sense of gallantry,
 think they must pay their devoirs to one
 particular fair; in order to which, they
 single out from amongst the herd of
 females,

females, a raw, innocent, young creature, CHAP.
who thinks all the world as sincere as XXII.
herself; to whom they design to make
their fruitless addresses. They first take *Section*
every opportunity of being in her com- 9.
pany, and then never fail upon all occa-
sions to be particular to her, laying them-
selves at her feet, protesting the reality of
their passion with a thousand oaths, solli-
citing a return, and saying as many fine
things as their stock of wit will allow;
and if they are not deficient that way,
they generally speak so as to admit of a dou-
ble interpretation, which the credulous fair
is too apt to turn to her own advantage,
and so her unwary heart becomes an easy
prey to these deceitful monsters; who no
sooner perceive it, but immediately they
grow cool, and shun her whom they before
seemed so much to admire, and proceed
to act the same common-place villainy
towards some other woman. Then, after
a while, a coxcomb, flushed with many
of these infamous victories, shall say he is
sorry for the poor fools, protest and vow
he never thought of matrimony, and won-
ders that talking civilly, can be so strangely
misinterpreted by his female admirers. And
it is not uncommon for the parents of
young women, of moderate fortunes, to
wink at the addresses of these friblers, and
expose their children to this ambiguous
behaviour,

CHAP. behaviour, till, by the fondness to one
 XXII. they are to lose, they become incapable
 of love towards others, and, by conse-
 Section quence, in their future marriage lead a
 9. joyless or a miserable life; for it is certain,
 that many a young woman has had her
 heart irrecoverably won, by men who have
 not made one advance which ties their
 admirers, though the females languish
 with the utmost uneasiness and expectation.
 They that are masters of this talent, are
 capable of cloathing their thoughts in so soft
 a dress, and something so distant from
 the secret purpose of their heart, that the
 imagination of the unguarded is touched
 with a fondness, which grows too insen-
 sible to be resisted by the sincere lover.

The first sparks of love are frequently
 kindled in a very insensible manner. It is
 possible that a man and a woman may love
 each other, and be entirely ignorant of
 their own passion: there may possibly be
 no manner of love between them in the
 eyes of all their acquaintance; it may be
 all friendship; and though they may be as
 fond as shepherd and shepherdess in a
 pastoral, still the nymph and the swain
 may be to each other no more. But is
 natural to women, that they have no man-
 ner of approbation of men, without some
 degree of love; for this reason, he is
 dangerous

dangerous to be entertained as a friend or CHAP.
a visitant, who is capable of gaining any XXII.
imminent esteem or observation, though it
be ever so remote from love pretensions. Section

And if a man's heart has not the abhor- 9.
rence of any treacherous design, he may
easily improve approbation into kindness,
and kindness into passionate love. The per-
mission of such an intercourse often makes a
young woman come into the arms of her
husband, after the disappointment of four
or five passions, which she has successively
had for different men, before she is pru-
dentially given to him for whom she has
neither love nor friendship. And we often
find that there are women of dilatory
tempers, who are for spinning out the time
of courtship to an immoderate length,
without being able either to close with,
or dismiss their lovers. Let me advise such
women, seriously to think on the shortness
of their life; a life that is not long enough
for a coquet to play all her tricks in: and
a timorous woman, drops into her grave
before she has done considering: whereas
she ought to play her part in haste, when
she considers that she is suddenly to quit
the stage, and to make room for others,
whose beauty is coming on. She must
remember that her beauty is much shorter,
and that the finest skin wrinkles in a few
years, and loses the strength of its colour-
ing

CHAP. ing so soon, that we have scarce time to
XXII. admire it, before it passes away. And tho'

Section I would not be understood, to discourage
that natural modesty in the sex, which

9. renders a retreat from the first approaches
of a lover, both fashionable and graceful ;
yet, a virtuous woman should reject the
first offer of marriage, only as a good man
does that of a bishoprick : but I would
advise neither the one nor the other to
persist in refusing what they approve in
their hearts.

Ladies ! be always upon your guard against fortune-hunters, whose follies are too gross to give diversion ; and whose vanity is too stupid to let them be sensible that they are a publick nuisance. People that want sense, do always in an egregious manner want modesty ; they are never mortified, but when they see you receive and despise them ; otherwise, they rest assured, that it is your ignorance makes them out of your good graces ; or, that it is only want of admittance prevents their being amiable where they are shunned ; but when once they perceive a deficiency in their expectations of your fortune, though it be the very night before the nuptials, they sink away, and leave you in disgrace.

X. Yet

CHAP.

XXII.

Section

10.

X. Yet these are not so bad as fortune-stealers, who take care to plant themselves in a woman's view whenever she appears in any publick assembly ; so that whether at church or at the play-house, both her diversions and devotions are interrupted by them in such a manner, as that she cannot attend either, without stealing looks at the person, whose eyes are fixed on her's : thus women find themselves grow insensibly less offended, and, in time, enamoured of those that seek to betray them. And if there be not a stop put to this evil art, all the modes of address, and the elegant embellishments of life, which arise out of the noble passion of love, will decay of necessity. No body will be at the trouble of rhetorick, or study the bon mein, when his introduction is so much easier obtained, by a sudden reverence in a down-cast look at the meeting the eye of a fair lady, and beginning again to ogle her, as soon as she glances another way. Every ordinary beholder can take notice of any violent agitation in the mind, any pleasing transport, or any inward grief, in the person he looks at ; but one of these ogles can see a studied indifference, a concealed love, or a smothered resentment, in the very glances that are made to hide those dispositions of thought in the fair creature he seeks

CHAP. seeks to ensnare. These enamouratoes, fel-
 XXII. dom commit their intentions to writing, ra-
 ther seeking an opportunity to carry off the
 Section lady with a glance from some publick as-
 10. sembly: and, I apprehend, with good rea-
 son, because they are ignorant of that hand-
 some stile in which men of honour address
 women, and write letters of gallantry.

There is a rule for ogling; but there can be none for writing letters, but that of being as near what you speak face to face as you can; which is so great a truth, that I am of opinion, writing has lost more mistresses, than any one mistake in the whole art of love. He that writes to a lady for whom he has a solid and honourable passion, the great idea he has of her, joined to a quick sense of her absence, fills his mind with a sort of tenderness, that gives his language too much the air of complaint, which is seldom crowned with success. A man may flatter himself as he pleases, but he will find that the women have more understanding in their own affairs than we have, and women of spirit are not to be won by mournful letters: and he that keeps handsomely within rules, and supports the carriage of a companion to his mistress, is much more likely to prevail, than he who lets her see the whole relish of his life depends upon her humour.

There-

Therefore, a man should strive rather to di- CHAP.
 vert than sigh for his mistress ; she will de- XXII.
 fire the pleasant man for her own sake, but Section
 the languishing lover has nothing but her 10.
 pity. }

Therefore, when ogling has broke the way, the fidler is bribed into the secret, and at midnight they utter their complaints by the nervous eloquence of the fiddle-stick ; this looks as if by serenading they hoped to conquer their mistresses hearts, as people tame hawks and eagles, by keeping them awake, or awaking them out of sleep : and sometimes, when these artifices will not do, they provide a ladder of ropes, and, by that means, very often enter upon the premises of their lovers. Stratagems of this nature, make parts and industry superfluous, and cut short the way to a good fortune. These are the men of no fortune, that seek to raise one at all adventures upon another man's industry, without any regard to his child : indeed, I would prefer an honest man without an estate, to a worthless man with one. But the worst of it is, our modern fortune-hunters are those, who turn their heads that way, because they are good for nothing else. Vanity is no less a motive than idleness to this kind of mercenary love-making. The fop, who admires his person in a glass, soon enters

CHAP. ters into a resolution of making his fortune
 XXII. by it, not questioning but every woman
 { that falls in his way, will do him as much
Section justice as she does himself in his own con-
 { I I. ceit. Therefore when an heiress sees a
 { man throwing particular graces into his
 ogle, or talking loud within her hearing,
 she ought to look to herself; but if with-
 al she observes a patch, or any other
 particularity in his dress, she cannot take
 too much care of her person and her for-
 tune.

XI. Yet the force of a man with
 these qualifications is so well known, that I
 am credibly informed, there are several un-
 dertakers, who, upon the arrival of a like-
 ly man out of a neighbouring kingdom,
 will furnish him with proper dress from
 head to foot, to be paid for at a double
 price on the day of marriage with some rich
 girl or widow.

In true love, there are ten thousand griefs,
 impatiencies, and resentments, that render
 a man unamiable in the eyes of the person
 whose affection he solicits; besides that,
 it sinks his figure, gives him fears, apprehen-
 sions and poorness of spirit, and often makes
 him appear ridiculous, where he has a mind
 to recommend himself the more sincerely.
 An artful man, who is not in love, shall
 sooner

sooner persuade his mistress he has a passion CHAP. for her, and succeed in his pursuit, than XXII. one who loves with the greatest passion : *Section* therefore, I say, these are baits not to be I I. trifled with, charms that have done a world of execution, and made their way into hearts which have been thought could never be conquered. It is an unaccountable humour in womankind, of being smitten with every thing that is showey and superficial ; and there are numberless evils that befall the sex, from this light, fantastical temper. Is it not amazing to see a young lady, that is very warmly solicited by a couple of importunate rivals, who, for several months together, shall recommend themselves, by complacency of behaviour, and agreeableness of conversation, at length, without any other reason, yield herself to him that shall appear most gay, and has hit upon the lucky project of adding a supernumerary lace to his liveries ? And this natural weakness of being taken with an outside appearance, is very much cherished by the usual conversation of ordinary women, who consider only the drapery of the species, and never cast away a thought on those ornaments of the mind, that make persons illustrious in themselves, and useful to others. And a girl, who has been trained up in this kind of conversation, is in danger of every embroidered coat that comes in

CHAP. in her fight ; or a pair of fringed gloves
 XXII. may be her ruin. Lace and ribbands, silver
 and gold galloons, with the like glittering
 Section gew-gaws, are so many lures to women of
 II. weak minds, or low education ; and, when
 artificially displayed, are able to fetch down
 the most airy coquet from the wildest of
 her flights.

These fortune-hunters are also particularly remarkable. Upon the death of a childless rich man ; then they immediately draw on their boots, call for their horses, and make up to the widow. Widows are indeed the great game of our fortune-hunters : but they are such a subtle generation of people, that they may be left to their own conduct ; or if they make a false step in it, they are answerable for it to themselves only, and to no body else. It is the safety of the young innocent creatures, who have no knowledge and experience of the world, I would principally consult ; and in my opinion the stealing of such an one should be as punishable as a rape. For a man that is treacherously dealt with in love, may have recourse to many consolations. He may gracefully break through all opposition to his mistress, or explain with his rival ; urge his own constancy, or aggravate the falsehood by which it is returned : but a woman that is ill-treated, has no refuge in her

her griefs but in silence and solitude. A CHAP.
 female heart, which has been once touched, XXII.
 is thought for ever blemished, in the opi-
 nion of an unjust world; and her very grief *Section*
 in this case is looked upon as a reproach, 12.
 and her complaint is almost a breach of chas-
 tity, though it be never so just. Therefore
 treachery and falshood are become, as it
 were, male vices, and are seldom found,
 and never acknowledged in the female species.

XII. Let me therefore ladies! advise,
 never to yield to any solicitations, that may call
 either your honour or reason in question;
 and since this tyrant humour has gained
 place, it is base for men to represent women
 in such ill figures for artifice in their carriage
 when they have to do with a professed im-
 postor. If oaths, imprecations, vows, and
 adorations, are made use of as words of
 course, certainly all arts are necessary to de-
 fend you from such as glory in your ruin.
 Therefore take up this resolution, resolve to
 hear all, and believe none of them, and so-
 lemnly declare no vow shall deceive you but
 that of marriage: therefore avoid as much
 as possible, what religion calls temptation,
 and the world opportunities. Let your be-
 haviour incline strongly towards the reserved
 part, your character is to be immoveably fixed
 upon that bottom, not excluding a mixture
 of greater freedom as far as it may be inno-


CHAP. cent and well timed. A close behaviour is
 XXII. the fittest to receive vertue for its constant
 { guest, because there, and there only, it can
 Section be secure. Proper reserves are the out-
 12. { works, and must never be deserted by those
 who intend to keep the place. These keep
 off the possibilities not only of being taken,
 but of being attempted; and if a woman
 sees danger, though at a never so remote a
 distance, she is for that time to shorten her
 line of liberty. She who will allow herself
 to go to the utmost extent of every thing
 that is lawful, is so very near going further,
 that those who lie at watch will begin to
 count upon her. There are few who dare
 make an impudent application, until they
 discern something which they are willing to
 take for an encouragement. It is safer
 therefore to prevent such forwardness, than
 to go about to cure it. It gathereth strength
 by the first allowances, and claimeth a right
 from having been at any time suffered with
 impunity. Therefore nothing is with more
 care to be avoided, than such a kind of ci-
 vility as may be mistaken for invitation;
 and it will not be enough for a single wo-
 man to keep herself free from any criminal
 engagements; for if she do that which ei-
 ther raiseth hopes or createth discourse,
 there is a spot thrown upon her good name,
 and these kind of stains are the harder to
 be taken out, being dropped by the man's
 vanity,

vanity, as well as by the women's malice. CHAP. XXII.
This being so, reputation may be deeply wounded, tho' conscience is unconcerned. *Section*
To men, a woman ought to have a behaviour which may secure her without offending them. 12.
No ill-bred affected shiness, nor a roughness unsuitable to her sex, and unnecessary to her virtue; but a way of living that may prevent all coarse ralleries or unmannerly freedoms; looks that forbid without rudeness, and oblige without invitation, or leaving room for the saucy inferences mens vanity suggesteth to them upon the least encouragements. This demands a perpetual watch upon the eyes, and to remember, that one careless glance giveth more advantage than a hundred words not enough considered; the language of the eyes being very much the most significant, and the most observed. For did the good women but know how many thousands of their sex have been gradually betrayed from innocent freedoms to ruin and infamy; and how many more of ours have begun with flatteries, protestations, and endearments, but ended with reproaches, perjury, and perfidiousness; they would shun like death the very first approaches of one that might lead them into labyrinths of guilt and misery, from which they can never extricate themselves.

C H A P. XXIII.

Of Marriage and a Marriage-State.

The Contents.

- CHAP. XXIII.  I. *Of the institution of marriage; and of the happiness and misery of that state.* II. *Of choice in marriage.* III. *Of a coquet; and of a vicious or foolish head of a family.* IV. *Of the choice of a husband.* V. *Of jointures and pin-money.* VI. *Of proposals of marriage: matrimony the greatest discouragement to vice.* VII. *Of a marriage life, being either insipid, vexatious, or happy.* VIII. *Of losing a husband's affections; and of the qualifications of a good husband.* IX. *Some means of making the marriage state happy.* X. *Of several causes of unhappy marriages; of ladies fits; and the danger of marrying a beauty of quality.* XI. *Of jealousy, both in the wife and husband.* XII. *Of a morose husband; and of vexatious wives; and of marrying widows.* XIII. *Of defiling the marriage bed.* XIV. *Solomon's character of a good wife.*

THE institution of marriage is CHAP.
calculated for a constant scene of XXIII.
delight; as much as our being is Section
capable of enjoying: it is the source of all I.
relations, and from whence do principally
arise all other friendship and commerce. }
Both sexes generally intend to dispose of
themselves happily and honourably in this
state, and as all the good qualities we have
are exerted to make our way into it, so
the best appearance, with regard to their
minds, their persons, and their fortunes,
at the first entrance into it, is a due to
each other in the married pair, as well as
a compliment to the rest of the world,
who have either enjoyed it, or approach
thereto. It is the foundation of commu-
nity, and the chief band of society: and
this union is of too close and delicate a
nature, to be easily conceived by those,
who do not experimentally know that con-
dition. This state calls upon a man to soften
his passions; if not for his own ease; yet in
compliance to a creature formed with a mind
of a quite different make from his own,
in regard to softness and love. Whatever
is delightful in human life, is to be en-
joyed in greater perfection in the married,
than in the single state: it carries some-
thing in it that doubles satisfactions, because
others participate of them; and dispels
afflictions,

CHAP. afflictions, because others are exempt from
 XXIII. them: so that he that has this passion in
 { perfection, on occasions of joy, can say to
 Section himself, besides his own satisfaction, How

I. { happy will this make my wife and children! Upon occurrences of distress, or danger abroad, can comfort himself, But all this while my wife and children are safe at home. The married state with, and without the affection suitable to it, is the compleatest image of heaven and hell we are capable of receiving in this world; and all who are married without this relish of their circumstance, are in either a tasteless indolence and negligence, which is hardly to be attained, or else live in the hourly repetition of sharp answers, eager upbraidings, and reproaches, that distract the mind. The passion of love to a mistress, even where it is most sincere, resembles too much the flame of a fever; that to a wife, is like the vital heat. The frivolous affection of attracting the eyes of women with whom we are only captivated by way of amusement, and of whom, perhaps, we know nothing more than their features, and regular and uniform endeavour to make ourselves valuable, both as a friend and lover, is not to be compared to one whom we have chosen to be our companion till death. That frivolous affection is the spring of a thousand fopperies,
 silly

filly artifices, falsehoods, and perhaps barbarities; or, at best, arises no higher than to a kind of dancing-school breeding, to give the person a more sparkling air: but the latter is the parent of substantial virtues and agreeable qualities, and cultivates the mind while it improves the outward carriage.

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Section

I.

They, who shew a disinclination to this state of life, propose to themselves all its satisfactions out of it, and think, by betraying some innocent woman into their embraces, to avoid the cares and inconveniences that frequently attend those, who enter into it, will presently find their mistake; for, not to urge at this time the greatest consideration of all, to wit, regard of innocence, they are going into a wilderness of cares and distractions, from which they will never be able to extricate themselves while the compunctions of honour and pity are yet alive in them. To enter into a criminal commerce with a woman of merit, whom we find innocent, is, of all the follies of this life, the most fruitful of sorrow; we must make our approaches to her with the benevolence and language of a good angel, in order to bring upon her pollution and shame, which is the work of a devil. We shall find the sacrifice of beauty and innocence so strong an obligation upon us, that

CHAP.
XXIII.

Section

I.

that our whole life will pass away in the worst condition imaginable, that of doubt and irresolution; we will ever be designing to leave her, and never able to do it; or else leave her for another, with a constant longing after her, whom we have used so barbarously. But when we see two persons of accomplished minds, not only united in the same interests and affections, but in their taste of the same improvements, pleasures and diversions, the happiness of a married state appears heightened to the highest degree it is capable of; for these two persons, who have chosen each other out of all the species, with a design to be each other's mutual comfort and entertainment, have, in that action, bound themselves to be good-humour'd, affable, discreet, forgiving, patient and joyful, with respect to each other's frailties and perfections, till death shall dissolve that union. And in this state, the wiser of the two (and it always happens one of them is such) will for her or his own sake, keep things from outrage with the utmost regard to each other's well being.

The married woman can say, I have no other concern but to please the man I love; he's the end of every care I have: if I dress, 'tis for him; if I read a poem, or a play, 'tis to qualify myself for a conversation

conversation agreeable to his taste; he's CHAP.
almost the end of my devotions; half my XXIII.
prayers are for his happiness; I love to Section
talk of him, and never hear him named I.
but with pleasure: and, to shew how she
loves him, she uses his expressions, tells his
stories, or imitates his actions; which
imitation, as it is a kind of artless flattery,
and mightily favours the powerful principle
of self-love, gives the husband a secret
delight. And it is certain, that married
persons, who are possessed with a mutual
esteem, not only catch the air and way of
talk from one another, but fall into the
same traces of liking and thinking; nay,
some have carried the remark so far as to
assert, that the features of man and wife
grow, in time, to resemble each other.
Again, the married man can say, if I am
unacceptable to all the world beside, there
is one whom I entirely love, that will
receive me with joy and transport, and
think herself obliged to double her kindness
and caresses of me from the heaviness with
which she sees me overwhelmed: my very
sorrow quickens her affection, so that I
have need to dissemble the sorrow of my
heart to be agreeable to her. This affection,
when it is enjoy'd in the most sublime
degree, is not seen by unskilful eyes; but
when it is subject to be changed, and has
an alloy in it, that may make it end in
distaste,

CHAP. distaste, it is apt, before the rest of the
 XXIII. world to break into rage, or to over-
 { flow into fondness. Marriage enlarges the
 Section scene of our happiness and miseries in this
 { 2. life ; and therefore,

It has been remarked, that a marriage of love is pleasant ; a marriage of interest, easy ; and a marriage where both meet, happy. The happy marriage has in it all the pleasures of friendship, and all the enjoyments of sense and reason : and this passion towards each other, when once well fixed in a married state, enters into the very constitution, and the kindness flows as easily and silently as the blood in our veins. It is then a great misfortune, that the marriage state, which in its own nature is adapted to give us the compleatest happiness this life is capable of, should be so uncomfortable a one to so many as it daily proves, to many wise and good people ; a mischief which generally proceeds from the unwise choice people make for themselves, and from an expectation of happiness from things not capable of giving it.

II. It is observable that where the choice is left to friends, the chief point under consideration is an estate : but where the parties chuse for themselves, their thoughts

thoughts turn most upon the person that CHAP. offers his service. The former would pro- XXIII. cure many conveniencies and pleasures of life to the party whose interests they espouse; and at the same time may hope that the wealth of their friend, will turn to their own credit and interest. Whereas the others are preparing for themselves a perpetual feast, in the enjoyment of the person they love. And certainly this choice is much preferable; for there is nothing of so great importance to us, as the good qualities of one to whom we joyn ourselves for life: they do not only make our present state agreeable, but often determine our happiness for ever; for there being no medium in the state of matrimony, their life whose love decays, must begin to take the usual gradations to become the most irksome. In the first place they grow very complaisant, and having at heart a certain knowledge that they are indifferent to each other, apologies are made for every little circumstance which they think betrays their mutual indifference; this shall last a few months; and then they shew a difference of opinion in every trifle; as a sign of certain decay of affection, the word *perhaps* is introduced in all their discourse: for as there is nothing but good-nature and evenness of temper, that can give us an easy companion for life; nothing but virtue and good sense,

can

Section

2.

CHAP. can give us an agreeable friend ; and nothing
 XXIII. but love and constancy can give a good husband or wife. They that marry one remarkably beautiful, must have a violent passion for her, or they have not the proper taste of her charms ; and if they have such a passion for her, it is odds but it will be imbittered with jealousies and fears. Married persons are both more warm in their love, and more hearty in their hatred, than any others ; for mutual favours and obligations, which may be supposed to be greater here than in any other state, naturally beget in generous minds an intense affection. Therefore was I to chuse for myself, I should prefer a woman that is agreeable in my own eye, and not deformed in that of the world, to a celebrated beauty. Such a wife does not only raise, but continue love, and breeds a secret pleasure and complacency in the beholder, when the first heats of desire are cooled ; and such a love puts the wife or husband in countenance both among friends and strangers, and generally fills the family with a healthy and beautiful offspring. Consequently,

To chuse a wife ; endeavour to find one that is not always stupidly silent, nor always prattling nonsense. Let her be learned, if possible ; or at least capable of being made so. She that is thus accomplished will be always draw-

drawing sentences and maxims of virtue out of the best authors of antiquity, for the well governing of her family, and to preserve herself in all changes of fortune from too great ambition; anxiety and sorrow. She will endeavour to be a chearful good humoured friend, and an agreeable companion to her husband; she will infuse knowledge into her children with their milk; and from their infancy train them up in the paths of sobriety, duty, and virtue. Her constant good humour will haunt you wherever you go, and press you to return home from all company, that you may retire with delight from the society of men, into the bosom of one who is so dear, so knowing, and so lovely in your sight. Then if she touches her lute, or sings to it any of her own compositions, her voice will sooth you in your solitudes, and sound more sweetly in your ear than that of the most melodious bird; which must engage you to waste with pleasure whole days and nights in her company, and be ever finding out new beauties in her conversation; and she will keep your mind in a perpetual serenity; restrain its mirth from being dissolute; and prevent its melancholy from being hurtful. Hence I would infer that nothing but the good qualities of the person beloved, can be a foundation for a love of judgment and discretion; and whoever expects happiness from any thing but virtue,

CHAP. virtue, wisdom, good-humour, and a simi-
XXIII. litude of manners, will find themselves much

deceived. Yet there are but few who seek
Section after these things, and do not rather make

2. riches their chief, if not their only view.

And it is very uncommon for a man, when he engages himself in the thoughts of marriage, to place his hopes of having in such a woman a constant, agreeable companion, who will divide his cares and double his joys, and who will manage that share of his estate he intrusts to her conduct with prudence and frugality; govern his house with œconomy and discretion, and be an ornament to himself and family. It is rare to find a man, who looks out for one, who places her chief happiness in the practice of virtue, and makes her duty her constant pleasure. Men now a days rather seek for money as the complement of all desires; and, regardless of what kind of wives they take, they think riches will be a minister to all kind of pleasures, and enable them to keep mistresses, horses, hounds; to drink, feast, and game with their companions; to pay their debts contracted by former extravagances, or some such vile unworthy end; and indulge themselves in pleasures, which are a shame and a scandal to human nature. The world is more intent on trains and equipages, and all the showy parts of life,
than

than on the accomplishments of the help-meet.

CHAP.
XXIII.

Section

2.

The case, I apprehend, is this; we love rather to dazzle the multitude, than to consult our proper interest: and we are at greater pains to appear easy and happy to others, than really to make ourselves so in effect. If we observe the conduct of the fair sex, we find that they chuse rather to associate themselves with a person, who resembles them in that light and volatile humour, which is natural to them, than to such as are qualified to moderate and counterbalance their indiscretions and weaknesses. They generally prefer the coxcomb to the man of understanding: from which mistake, infinite calamities flow upon the sex, as it frequently joins them to men, who, in their own thoughts, are as fine creatures as themselves: Or, if they chance to be good-humoured, serve only to dissipate their fortunes, inflame their follies, and aggravate their indiscretions and infirmities of nature. And there are but few women, who do not place their happiness in out-shining others in pomp and show, and that do not think within themselves, when they have married such a rich person, that none of their acquaintance shall appear so fine in their equipage, so adorned in their persons, or so magnificent in their furniture as themselves; by which
their

CHAP. their heads are filled with vain ideas, and their
XXIII. hearts are governed by show and equipage.

~~~~~ So that a woman's expence must not be  
*Section* such, as failing either in the time or mea-

~~~~~ 2. sure of it, may rather draw censure, than  
~~~~~ gain applause. If it was well examined, there is more money given to be laughed at, than for any one thing in the world, though the purchasers do not think so. The art of laying out money wisely, is not attained to without a great deal of thought; and it is yet more difficult in the case of a wife, who is accountable to her husband for her mistakes in it: it is not only his money, his credit too is at stake, if what lieth under the wife's care, is managed either with undecent thrift, or too loose profusion: she is, therefore, to keep the mean between these two extreams; and if it be hardly possible to hold the balance exactly even, let it rather incline towards the liberal side, as more suitable to our station, and less subject to reproach. Of the two, a little money mispent, is sooner recovered than the credit, which is lost by having it unhandsomely saved; and a wise husband will less forgive a shameful piece of parcimony, than a little extravagance, if it be not too often repeated. In clothes, let her avoid too much gaudiness; she must not value herself upon an imbroidered-gown; and let her remember, that a reasonable word, or an obli-

obliging look, will gain her more respect, CHAP.  
 than all her fine trappings. Some distincti- XXIII.  
 ons are to be allowed, whilst they are well-  
 suited to quality and fortune; and in the di- *Section*  
 stribution of the expence, it seemeth to me, 2.  
 that a full attendance, and well-chosen or-  
 naments for a house, will make a better fi-  
 gure, than too much glittering in what we  
 wear: nothing is truly fine, but what is fit,  
 and that just so much as is proper for our  
 circumstances of their several kinds, is much  
 finer than all we can add to it. When we  
 break through those bounds, we launch in-  
 to a wide sea of extravagance. Every thing  
 will become necessary, because we have a  
 mind to it; and we have a mind to it, not  
 because it is fit for us, but because some-  
 body else hath it. The word necessary is  
 miserably applied, it disordereth families,  
 and overturneth governments by being so  
 absurd. Children and fools want every thing,  
 because they want wit to distinguish: and,  
 therefore, there is no stronger evidence of a  
 crazy understanding, than the making too  
 large a catalogue of things necessary, when,  
 in truth, there are so very few things that  
 have a right to be placed in it. Let us try  
 every thing first in our judgment, before we  
 allow it a place in our desire. Virtue is the  
 greatest ornament, and good sense the best  
 equipage: so that the same female levity is

CHAP. no less fatal to them after marriage, than  
XXIII. before.

Section

### III.

3. By these means, the wife becomes an old coquet, that is always hankering after the diversions of the town; the husband, a morose rustick, that frowns and frets at its very name. Affectation governs the wife; and the husband sinks into brutality. The noise of the larks and nightingales disturb the lady: she hates your tedious summer days, and is sick at the sight of shady woods and purling streams: and, on the contrary, the husband wonders how any one can be pleased with the fooleries of plays, operas, and masquerades. Thus the children are educated in these different notions; the sons follow the father about his grounds, while the daughters read volumes of love-letters and romances to their mother: so that it comes to pass, that the girls look upon their father as a clown, and the boys retain a very indifferent esteem for their mother's virtue: and thus both sexes deceive themselves, and bring reflections and disgrace upon the most happy and most honourable state of life. Whereas, if they would but correct their depraved taste, moderate their ambition, and place their happiness upon proper objects, we should not find felicity in the marriage state such a wonder as it commonly is pretended: For, whenever the wife grows wise  
by



by the discourses of the husband, and the husband good-humoured by the conversation of the wife, their virtues are blended in their children, and diffuse through the whole family, a perpetual spirit of benevolence, complacency, and content. And it is highly expedient, that at least one of the persons, who sits at the helm of affairs, should give an example of good sense to those, who are under them, in these little domestick settlements. For, if the man has much vivacity and little understanding; and she, whom he has married, has all that the fire of youth, and a lively manner can do towards making her an agreeable woman, these two people of seeming merit, being once sated, and no reason or good sense found in either to succeed their passion, their life will then be at a stand; their meals insipid, and their time tedious: and though their fortune has placed them above care, their loss of taste has reduced them below diversion.

But if folly is of ill consequence in the head of a family, vice is much more so, as its nature is more pernicious, and more contagious. Thus, if the master is a profligate, the rake runs through the family, the sons talk loosely, and swear after their father; and the daughters shall be either familiarized to his discourse, or every moment blush at his vices. A father's dulness, often

CHAP. extinguishes a genius in the son, or gives  
 XXIII. such a wrong cast to his mind, as it is hard  
 for him ever to loose. Where the head of

*Section* a family is weak, every member repeats his

3. insipid pleasantries, shallow conceits, and topical points of mirth; and he erects the scenes of his folly at his table, his fire-side, and among his parties of diversion. Let me, therefore, recommend the improvements of the mind, to the female world, that a family may have a double chance for it; and if it meets with weakness in one of the heads, it may be made up by the prudent mother. The circumstance in a family, is, indeed, very unhappy, where the wife has more knowledge than the husband; but it is better it should be so, than that there should be no knowledge at all in it. What is more pitious, than to see a coxcomb at the head of a family of promising youths? It is a melancholy scene, where a circle of pretty children are cramped in their natural parts, and prate even below themselves, while they are talking the nonsense of their silly parents!

Is it not then very fantastical in the distribution of civil power and capacity among men to permit these coxcombs to ruin their families; and to put the man that has no sense to do evil under ward? No doubt but that the law gives these persons into the ward

ward and care of the crown ; because that CHAP.  
is best able to protect them from injuries, XXIII.  
and from the impositions of craft and knavery ; Section  
that the life of an Idiot may not ruin the 3.  
intail of a noble family, and that his weakness  
may not frustrate the industry or capacity  
of the founder of his house. Yet we have  
no remedy against one of bright parts, as we  
say, who with his eyes open and all men's  
eyes upon him, destroys those purposes.  
Folly and ignorance are punished ! folly and  
guilt are tolerated ! is the unfortunate man to  
be devested of his estate, because he is tracta-  
ble and indolent, runs in no man's debt, in-  
vades no man's bed, nor spends the estate  
he owes his children and his character ?  
And shall he, who shews no sense above  
him but in such vile practices, be esteemed  
in his senses, and possibly may pretend to  
the guardianship of him, who is no ways  
his inferior, but in being less wicked, and  
less prodigal ? Therefore we should throw  
a veil upon those unhappy instances of hu-  
man nature, who seem to breathe without  
the direction of reason and understanding ;  
and we should turn our eyes with abhor-  
rence from such as live in perpetual abuse  
and contradiction to these noble faculties of  
the soul. Mr. *Locke* has somewhere made this  
distinction between a mad man and a fool ;  
a fool is he that from right principles makes  
a wrong conclusion ; but a mad man is one  
who



CHAP. who draws a just inference from false prin-  
XXIII. ciples. Thus the fool who cut off the fel-

low's head that lay asleep, and hid it, and  
*Section* then waited to see what he would say when

4. he awaked, and missed his head-piece, was  
in the right in the first thought, that a man would be surprized to find such an alteration in things, since he fell asleep; but he was a little mistaken to imagine he could awake at-all after his head was cut off. A madman fancies himself a prince, but upon his mistake, he acts suitably to that character; and though he is out in supposing he has principalities, while he drinks gruel, and lies in straw; yet we shall see him keep the port of a distressed monarch in all his words and actions. These two persons are equally taken into custody: consequently we are to look upon every man's brain to be touched, however he may appear in the general conduct of his life, if he has an unjustifiable singularity in any part of his conversation or behaviour: or if he swerves from right reason, however common his kind of madness may be, we shall not excuse him for its being epidemical: for an abuse of reason, I think, should be as just an avoidance of an estate, as the total absence of it.

IV. Thus it is of very great concern to a family, that the ruler of it should be  
rea-

reasonable or wise, and not given to vice. I CHAP.  
confess that the first of these qualifications XXIII.  
does not lie within his power; but a man  
may abstain from being vicious though he *Section*  
cannot help his being weak. Modesty, 4.  
temperance, frugality, religion, and all other  
virtues, which are the greatest ornaments  
of human nature, may be put in practice by  
men of the most ordinary education. So  
that as wisdom and virtue are the proper  
qualifications in the master of a house, if he  
is not accomplished in both of them, it is  
much better that he should be deficient in  
the former than in the latter; since the con-  
sequences of vice are of an infinitely more  
dangerous nature than those of folly and im-  
prudence. Therefore a virtuous disposition,  
a good understanding, an agreeable person,  
and an easy fortune, are the things which  
should be chiefly regarded by those that seek  
the state of matrimony, on this occasion.  
Thus as the advantages of sense, beauty,  
and riches, are the chief motives to a pru-  
dent young woman of fortune for changing  
her condition; she is to have her eyes upon  
each of these, and she is to ask herself whe-  
ther the man, who has most of these com-  
mendations in the lump, is not the most  
preferable. Wit and capacity to entertain,  
when grafted upon good nature and huma-  
nity, is what should be highly valued; but  
there are many ingenious men, whose abi-  
lities

CHAP. lities do little else but make themselves and  
 XXIII. those about them uneasy: such are those,  
 { who are far gone in the pleasures of the  
 Section town, who cannot support life without  
 4. { quick sensations and gay reflections, and are  
 { strangers to tranquillity, to right reason, and  
 to a calm motion of spirits without dejection  
 and transport. And I would of all men  
 living have these ingenious men most avoid-  
 ed by her, who would be happy in her  
 marriage choice. For these men are imme-  
 diately sated with possession, and must ne-  
 cessarily fly to new acquisitions of beauty, to  
 pass away the whiling moments and inter-  
 vals of life: for, with them every hour is  
 heavy that is not full of mirth.

But when a woman is deliberating with  
 herself whom she shall chuse of many, near  
 each other in other pretensions, certainly he  
 of the best understanding is most eligible: for,  
 life hangs heavily in the repeated conversa-  
 tion of one, who has no imagination to be  
 fired at the several occasions and objects,  
 which come before him; or who cannot  
 strike out of his own reflections new paths of  
 pleasing conversation. Thus he that has  
 excellent talents, with a moderate estate,  
 and an agreeable person, is preferable to him,  
 who is only rich; if it were only that good  
 faculties may purchase riches, but riches  
 cannot purchase worthy accomplishments.

There



There are hopes that fuch a man will lay CHAP.  
out his invention in forming new pleafures XXIII.  
and amufements, and make the fortune ſhe  
has brought him ſubſervient to the honour Section  
and reputation of her children. He will be 5.  
ever contriving the happinefs of her, who  
did him ſo great a diſtinction; while the  
fool is ungrateful without vice, and never  
returns a favour, becauſe he is not ſenſible  
of that bleſſing which he has received. Every  
new accident or object, which comes into ſuch  
a gentleman's way, gives his wife new plea-  
ſures and content. She feaſts continually  
upon his words and actions; nor can ſhe  
enough applaud her good fortune in having  
her life varied every hour, her mind more  
improved, and her heart more glad from  
every circumſtance, which ſhe meets with  
in ſo agreeable a companion.

V. They who thus direct and make  
their choice may hope to be happy, but it  
feldom happens in ſuch caſes where the  
eſtate or circumſtance of the perſon is only  
conſidered. Jointures and pin-money are  
the chief care on the woman's part, and a  
large fortune is the object of the greedy  
man's deſire. Though I know not one  
motive relating to this life, which would  
produce ſo many honourable and worthy  
actions, as the hopes of obtaining a woman  
of merit. There would a thouſand ways  
of

CHAP. of industry and honest ambition be pursued  
XXIII. by young men, who believe that the per-  
sons they admire have value enough for  
*Section* their passion to attend the event of their  
5. good fortune in all their applications, in  
order to make their circumstances fall in  
with the duties they owe to themselves,  
their families, and their country : all these  
relations a man should think of, who  
intends to go into the state of marriage,  
and expects to make it a state of pleasure  
and contentment. Where the age and  
circumstances of both parties are pretty  
much upon a level, I cannot but think  
the insisting upon pin-money is very extra-  
ordinary ; and yet we find several matches  
broken off upon this account only. It has  
been observed by the discerning part of the  
world, that the supplying a man's wife with  
pin-money, is furnishing her with arms a-  
gainst himself, and in a manner becoming ac-  
cessary to his own disgrace. And it has, in-  
deed, been also observed, that in proportion as  
a woman is more or less beautiful, and her hus-  
band advanced in years, she stands in need of a  
greater or less number of pins ; and accord-  
ingly upon a treaty of marriage, she rises  
or falls in such her demands. But I should  
very much suspect a woman, who takes  
such precautions for her retreat, and con-  
trives methods how she may live happily,  
without the affection of one to whom she  
joins

joins herself until death. Between man CHAP.  
and wife, separate purfes are as unnatural XXIII.  
as separate beds. In my opinion, where  
the pleasures, inclinations, and interests of Section  
both parties are not the same, a marriage 5.  
cannot be happy. She, who is the admiration of all, who beheld her while unmarried, should bid adieu to the pleasures of shining in the eyes of many, as soon as she takes upon her the condition of a wife. Women, who have been married some time, should not have it in their heads to draw after them a numerous train of followers; they should confine their satisfaction to the possession of one man's heart. But when time hath worn out their natural vanity, and taught them discretion, their fondness settles on its proper object: and it is probable for this reason, that among husbands, we shall find more that are fond of women beyond their prime, than of those that are actually in the insolence of beauty. And, with submission, I think a woman who will give up herself to a man in marriage, where there is the least room for such an apprehension, and trust her person to one whom she will not rely on for the common necessities of life, may properly be accused (in the phrase of an homely proverb) of being penny wise, and pound foolish.

The



CHAP. The great ill which has prevailed among  
 XXIII. us in these latter ages, is the making even  
 { beauty and virtue the purchase of riches.

Section Most parents, and some of those of quality,

5. { instead of looking out for introducing health  
 of constitution, frankness of spirit, or dignity of countenance, into their families, lay out all their thoughts upon finding out matches, not for their children, but for their estates: one shall form a plot for the good of his family, that there shall not be ten men in *England* capable of pretending to his daughter; and another shall have a son obliged, out of meer discretion, for fear of doing any thing below himself, to follow all the drabs in town, till he has quite broke his constitution. Such wise parents meet; and as there is no pass, no courtship, between the young ones, it is no unpleasant observation to behold how they proceed in the match; the behaviour of each denotes his circumstance; and the honest conveyancer says, he can distinguish, upon sight of the parties, before they have opened any point of their business, which of the two has the daughter to dispose of at his market. Pin-money, and all the other articles inserted in marriage-deeds, create a diffidence; and intimate to the young people, that they are very soon to be in a state of war with each other:  
 which

which difagreements by chance might CHAP.  
never have happen'd, had not their mar- XXIII.  
riage-contract, and the match-makers, *Section*  
put it in their heads by this fupposition and 5.  
fore-cast, what the young couple fhould do  
when they come to hate each other. By  
which means, tendernefs, affection, and  
conjugal love, are quite thrown out of the  
question; and, by this means alfo, the good  
offices, the pleasures and graces of life, are  
not put into the balance. The bridegroom  
has given his eftate out of himfelf, and he  
has no more left but to follow the blind  
decree of his fate, whether he fhall be  
fucceeded in his wealth by a fot, or by a man  
of merit. The bride, a fine woman, who  
has alfo a fortune, is fet up by way of  
auction; her firft lover plays at the odds  
of ten to one, and he no fooner opens his  
heart and his rent-roll; but he becomes a  
tool to raife her price. She and her friends  
lofe no opportunity of publishing it to call  
in new purchafers; while the poor lover  
very innocently waits till the plenipoten-  
tiaries at the inns of courts have debated  
about the alliance; all the partifans of the  
lady throw difficulties in the way, till other  
offers come in; and the man, who came  
firft, is not put in poffeffion till they find  
he is the beft bidder. It may be from  
this method of bargain and fale in mar-  
riages, that we fhould date thofe unreason-  
able

CHAP. able gallantries, which are carried on by the  
 XXIII. name of courtship; gallantries which are the  
 more unreasonable, because a man is hardly  
 reproachable, that deceives an innocent wo-  
 man, though she has never so much merit, if  
 she is below him in fortune; he being once  
 in possession, looks upon his wife as his law-  
 ful purchase, and thence supposes, he has a  
 right to use her as a slave, and that she must  
 bear with all his misdemeanours. But if he  
 can artfully satiate his passions in the interim  
 of the bargain, she is certainly undone;  
 the man has no dishonour following his  
 treachery; and her own sex are so debased  
 by force of custom, as to say in the case  
 of the woman, How could she expect he  
 would ever make her his wife? Let any  
 one consider, how the great heiresses, and  
 those to whom they were offered, (for no  
 other reason but that they could make  
 them suitable settlements, live in a married  
 state. Nothing can be more insipid, if  
 not loathsome, than for two persons to  
 be at the head of a crowd, who have as  
 little regard for them as they for each other,  
 and behold one another in an affected sense  
 of prosperity, without the least relish of  
 that exquisite gladness at meeting, that  
 sweet inquietude at parting, together with  
 the charms of voice, look, gesture, and  
 that general benevolence between well-  
 chosen lovers, which makes all things please.  
 Could



Could an abhorrence to such mercenary CHAP. proceedings be well settled in the minds XXIII. of my female readers, those of merit would have a way opened to their advancement; *Section* nay, those who abound in wealth only, 6. would in reality find their advantage: neither their prude acquaintance, their waiters, their nurses, cousins, nor whisperers, would be able to persuade them, that there are not above half a score men in a kingdom, (and those such as, perhaps, they may never set eyes on) whom they can with discretion think of, to make them their husbands.

VI. To trade for minds and bodies in the lump, without regard for either, but as they are accompanied with such sums of money, and such parcels of land, cannot but produce a commerce between the parties concerned, suitable to the mean motives upon which they at first contracted. Jointures and settlements, are not only the greatest impediments towards entering into that state; but also the frequent causes of distrust and animosity in it, after it is consummated: the coldness of wives to their husbands, as well as disrespect from children to parents, arise from this one cause. It is too common to see an honourable amour, carried on for a considerable time, with a great deal of love on the man's side, and with something very unlike aversion on the young lady's, as he is made

to

CHAP. to believe : yet matters are so contrived, that  
 XXIII. he can never thoroughly get to know her  
 { mind : these dealers in marriage-contracts,  
 Section admit a young man, when he first appears,  
 6. to be as intimate with the lady as other peo-  
 { ple ; but when he has declared his passion,  
 he is never admitted to wait upon her, or to  
 see her, otherwise than in publick company.  
 If he goes to her father's house, and desires  
 to visit her, she is either to be sick, or out  
 of the way, and no-body comes near him  
 for an hour, and then he shall be received as if  
 he had committed some great crime. Should  
 he have courage enough to ask her father's  
 leave to visit her, the old gentleman is si-  
 lent : but if he puts it negatively, and asks  
 if he refuses it, the father answers with a  
 smile, No, I do not say so neither. When  
 the fortune comes into debate, truly the fa-  
 ther has considered his own circumstances,  
 and the more he finds the lover engaged in  
 his affections, the more he diminisheth her  
 portion. And when the settlements come  
 into debate, he has considered the young  
 gentleman's estate, and daily encreaseth his  
 demands. When the mother is consulted,  
 she is mightily for the match, but affects  
 strangely the shewing her cunning in per-  
 plexing the agreement. The last resort in  
 these cases, is, to seek admittance to the be-  
 loved by letters ; but if the daughter is en-  
 tirely managed by her parents, after many  
 answers

answers at cross purposes, destitute of all CHAP. hopes, he is forced to write a formal revoca- XXIII. tion of his proposals. The mistakes in such courtships (which might otherwise probably have succeeded happily) seem chiefly to be owing to the father's close equivocal management, so as always to keep a reservation to use upon occasion, when he finds himself pressed on account of the fortune; to the mother's affecting to appear extreamly artful to draw the lover to the father's terms; to a notion in the daughter (who, in all other cases, may be a woman of singular good sense and virtue) that no man can love her as he ought, who can deny any thing her parents demand in exchange for her person; and, lastly, to the carrying on the affair by letters and confidants, without sufficient interviews of the lovers themselves.

Therefore, to prevent so great an evil, wherein all the nobility and gentry of this nation (by the unfortunate methods marriages are at present in) come at one time or other unavoidably to be engaged; let it be considered, says an ingenious author, whether honourable love ought to be mentioned first to the young lady, or to her parents? If to the young lady first, Whether a man is obliged to comply with all the parents demand afterwards, under pain of breaking off dishonourably? If to the parents first,



CHAP. whether the lover may insist upon what the  
 XXIII. father intends to give, and refuse to make  
 { such settlement as must incapacitate him  
*Section* for any thing afterwards, without just im-  
 6. { putation of being mercenary, or putting a  
 slight upon the lady, by entertaining views  
 upon the contingency of her death? What  
 instructions a mother ought to give her  
 daughter upon such occasions, and what  
 the old lady's part properly is in such trea-  
 ties, her husband being alive? How far the  
 young lady is in duty obliged to observe her  
 mother's directions, and not to receive any  
 letters or messages without her knowledge?  
 How far a daughter is obliged to exert the  
 power she has over her lover, for the ease  
 and advantage of her father and his family?  
 And how far she may consult and endea-  
 vour the interest of the family she is to  
 marry into? How far letters and confidants  
 of both sexes may regularly be employed,  
 and wherein they are improper? And, fi-  
 nally, when a young lady's pen is employed  
 about settlements, fortunes, or the like,  
 Whether it be an affront to give the same  
 answers, as if it had been in the hand-wri-  
 ting of those that instructed her in such an  
 affair?

For, the making matrimony cheap and  
 easy, would be the greatest discouragement  
 to vice: the limiting the expence of chil-  
 dren,

dren, would not make men ill inclined, or afraid of having them in a regular way; and the men of merit would not live unmarried, as they often do now, because the goodness of a wife cannot be ensured to them; but the loss of an estate is certain: and a man would never have the affliction of a bad wife, augmented by that of a worthless heir.

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7.

**VII.** The marriage life is always an insipid, a vexatious, or an happy state. When two people of no genius or taste for themselves meet together, upon such a settlement as has been thought reasonable by parents and conveyancers, from an exact valuation of the land and cash of both parties, their life is insipid: for, in this case, the young lady's person is no more regarded, than the house and improvements in purchase of an estate; but she goes with her fortune, rather than her fortune with her, to the best bidder. A conjunction of two people of quick taste and resentment, put together for reasons well known to their friends, in which especial care is taken to avoid (what they think the chief of evils) poverty, and ensure to them riches, with every evil besides, makes the vexatious life: the former make up the crowd or vulgar of the rich, and fill up the lumber of human race, without beneficence towards those be-

CHAP. low them, or respect towards those above  
 XXIII. them ; and without sense of the laws of  
 kindness, good nature, mutual offices, and  
 Section the elegant satisfactions, which flow from  
 7. reason and virtue, they lead a despicable, in-  
 dependent, and useless life. The second live  
 in a constant constraint before company,  
 and too great familiarity alone ; when they  
 are within observation, they fret at each o-  
 thers carriage and behaviour ; when alone,  
 they revile each others person and conduct.  
 Where two persons meet, and voluntarily  
 make choice of each other, without princi-  
 pally regarding or neglecting the circum-  
 stance of fortune or beauty, their marriage  
 is a happy state ; and, in spite of adversity  
 or sickness, their love continues till death :  
 they that have a true notion of this sort of  
 passion, their humour of living great, will  
 vanish out of their imagination, and they  
 will find love has nothing to do with state  
 and outward show. Retirement, with the  
 person beloved, has a pleasure, even in a  
 woman's mind, beyond any appearances of a  
 vain world. Ladies are, therefore, to consi-  
 der, which of their lovers will like them best  
 undressed, which will bear with them most  
 when out of humour ; and their way to this  
 is, to ask of themselves, Which of them they  
 value most for the sake of his person ? and by  
 that judge, which gives the greater instances  
 of his valuing them for themselves only.

He



He that is taken for his personal perfections, CHAP.  
will sooner arrive at the gifts of fortune, XXIII.  
than he who is taken for the sake of his  
fortune can attain to personal perfections, Section  
which are rather the gifts of nature, than 8.  
the product of art: therefore, make a sure  
purchase, employ fortune upon certainties,  
but do not sacrifice certainties to fortune,  
which is always fickle.

The passion, which a bridegroom has for a virtuous young woman, will by little and little grow into friendship, and then it is ascended to a higher pleasure than it was in its beginning. When this does not happen, he is a very unfortunate man who has entered into this state; but when the wife proves capable of filling serious as well as joyous hours, she brings a happiness which friendship alone can never enjoy. I cannot think it sufficient to make a marriage happy, that the humours of two people should be alike; I could instance some hundred pairs, who have not the least sentiment of love remaining for one another; yet are so like in their humours, that if they were not already married they would be set apart for man and wife by the whole world.

**VIII.** Again, the carriage of some wives is so gross that they loose their husband's hearts for faults, which, a man  
knows

CHAP. knows not how to tell them of if he has ei-  
 XXIII. ther good nature or good breeding. And I  
 { *Section* have great reason to fear that those ladies  
 8. are generally most faulty in this particular ;  
 { who, at their first giving in to love, find  
 the way so smooth and pleasant, that they  
 fancy it is scarce possible for a man to have  
 too much of it. But I would recommend  
 this observation, that the spirit of love has  
 something so extremely fine in it, that it  
 is very often disturbed and lost, by some  
 little accidents, which the careless and un-  
 polite never attend to, till it is gone past all  
 remedy. A woman should never offer to  
 undress and dress herself before her lover ;  
 and resolve never to learn even to dress be-  
 fore her husband. And this should be par-  
 ticularly considered by the beaux and belles,  
 who dress purely to catch one another, and  
 think there is no further occasion for the  
 bait, when their first design has succeeded  
 by tying of the marriage-knot. But besides  
 the too common fault, in point of neatness,  
 nothing has more contributed to banish  
 love from a married state, than too great a  
 familiarity, and the laying aside the common  
 rules of decency on these occasions.

To keep love alive after marriage, and  
 to make conversation still new and agreeable  
 after fifteen or twenty years, there is so  
 much nicety and discretion requisite, that I  
 know

know nothing which seems readily to pro- CHAP.  
mise it, but an earnest endeavour on both XXIII.  
sides to please, and in the man's part superior  
good sense. A woman is vexed and sur- *Section*  
prized, to find nothing more in the con- 8.  
versation of a man, than in the common  
tattle of a female visit or tea-table. And  
being modestly conscious to herself that she  
has nothing in her which can deserve  
entirely to engross the whole man, she  
heartily despises one, who, is always hang-  
ing at her apron-strings, according to the  
woman's phrase. And truly as learning is  
the chief advantage we have over them, it  
is, methinks, as scandalous and inexcusable  
for a man of fortune to be illiterate, as for  
a woman not to know how to behave  
herself in the most ordinary company; the  
two sexes are set at the greatest distance  
by this.

Perhaps it requires more virtues to make  
a good husband or wife, than what go to the  
finishing any the most shining character.  
Wisdom seems absolutely necessary, and ac-  
cordingly we find that the best husbands  
have been most famous for their discretion.  
A wise husband is one that by knowing  
how to be a master, for that very reason will  
not let his wife feel the weight of it; one  
whose authority is so softened by his kind-  
ness, that it giveth his spouse ease without  
abridg-



CHAP. abridging her liberty; one that will return  
 XXIII, so much tenderness for the mate of his bo-  
 som's just esteem of him, that she will never  
 want power, though she will seldom care  
 to use it; and as virtue naturally produces  
 constancy and mutual esteem, it is the next  
 necessary qualification for this domestick  
 character, which must be seasoned with  
 good nature; without which the marriage  
 state must inevitably sour a thousand times.  
 If greatness of mind be joined with this ami-  
 able quality, it attracts the admiration and  
 esteem of all that see it. A man must be  
 easy within himself, before he can be so to  
 his wife. Could the wedded pair but habi-  
 tuate themselves for the first year to bear  
 with one another's faults, they would find  
 but little difficulty afterwards. And good-  
 nature itself is insufficient, unless it be stea-  
 dy and uniform, and accompanied with an  
 evenness of temper, which is, above all  
 things, to be preserved in this friendship  
 contracted till death. Therefore if a wo-  
 man would not fail of making herself al-  
 ways amiable to a man, who has a passion  
 for her, and is of an equal and reasonable  
 temper, she must endeavour to please, by re-  
 maining always in the same disposition as  
 she is in when she asks for this secret, and she  
 may take my word she will never want it.  
 For, an inviolable fidelity, good humour,  
 and complacency of temper, out live all the  
 charms

charms of a fine face, and make the decays CHAP.  
of it not visible. Besides, let her retrench all XXIII.  
superfluous and idle expences, instead of  
following the extravagant practice of persons, Section  
who sacrifice every thing to their present 8.  
vanity. A thoughtful man cannot look  
upon splendid nuptials without a hea-  
vy heart; to see the bride thoughtlessly jig-  
ging it about the room, dishonoured with  
jewels, and dazzling the eyes of the whole  
assembly at the expence of her expected off-  
spring.

The mean is, to spare in what is least ne-  
cessary, to lay out more liberally in what is  
most required in our several circumstances.  
Yet this will not always satisfy. There are  
wives who are impatient of the rules of  
œconomy, and are apt to call their husband's  
kindness into question, if any other mea-  
sure is put to their expence than that of their  
own fancy.

In a married state it is very proper each  
of the couple should frequently remember,  
that there are many things, which grow  
out of their very natures that are pardona-  
ble, nay becoming, when considered as  
such, but without that reflection must give  
the quickest pain and vexation to one of  
them at least. So to manage well a great  
family, is as worthy an instance of capacity,  
as

CHAP. as to execute a great employment ; and for  
 XXIII. the generality, as women perform the con-  
 siderable part of their duties as well as men  
 Section do theirs, so in their common behaviour,  
 8. those of ordinary genius are not more trivial  
 than the common rate of men. Hence it is  
 observed, that though our minds have dif-  
 ferent, yet they have not superior qualities  
 to theirs ; thus women's prudence is called  
 wisdom in man : and therefore a prudent  
 woman is in the same class of honour as a  
 wise man, and the scandals in the way of  
 both, are equally dangerous and hurtful.

She therefore in her behaviour to her husband's friends must study how to live with them with more care than she is to apply to any other part of her life ; especially at first, that she may not stumble at the first setting out. The family into which she is grafted will generally be apt to expect ; that like a stranger in a foreign country, she should conform to their methods, and not bring in a new model by her own authority. The friends in such a case are tempted to rise up in arms as against an unlawful invasion, so that she is with the utmost caution to avoid the least appearance of any thing of this kind. And that she may with less difficulty afterwards give her directions, let her at first receive them from her husband's friends. Let her gain them to her by early



ly applying to them, and they will be so CHAP.  
 satisfied, that as nothing is more thankful XXIII.  
 than pride, when it is complied with, they  
 will strive which of them shall most recom- *Section*  
 mend her; and when they have helped her 9.  
 to take root in her husband's good opinion,  
 she will have less dependance upon theirs,  
 though she must not neglect any reasonable  
 means of preserving it. For, she is to con-  
 sider, that a man governed by his friends,  
 is very easily inflamed by them; and that  
 one who is not so, will yet for his own  
 sake, expect to have them considered.

IX. Such as begin this course of life  
 without jars at their setting out, arrive  
 within a few months at a pitch of benevo-  
 lence and affection, of which the most  
 perfect friendship is but a faint likeness;  
 they live together in the happy possession  
 of each other's hearts, and by that means  
 have no indifferent moments, but their  
 whole life is one continued scene of comfort:  
 that love which they testify for each other,  
 communicates a certain satisfaction, like  
 that which they themselves are in, to all  
 that see it. When the wife comes  
 where the husband is, we see a pleasure  
 which he cannot conceal, nor he nor any  
 one else describe; for, in so consummate  
 an affection, the very presence of the person  
 beloved, has the effect of the most agree-  
 able

CHAP. able discourse: if they have no matter to  
 XXIII. talk of, they enjoy the pleasures of society,  
 and at the same time the freedom of re-  
 Section tirement. The happiest moments of other

9. lovers, is inferior to their ordinary life;  
 they have each of them great merit, live  
 in the esteem of all who know them, and  
 seem but to comply with the opinions of  
 their friends, in the just value they have  
 for each other upon all occasions: for, as  
 in the unfortunate marriage, the most  
 minute and indifferent things are objects  
 of the sharpest resentment; so, in an  
 happy one, they are occasions of the most  
 exquisite pleasure. In one we love every  
 thing obliges; in one we dislike every thing  
 offends: therefore, in marriage, the chief  
 business is to acquire a pre-possession in  
 favour of one another; considering each  
 other's words and actions with a secret  
 indulgence, and always with an inward  
 fondness pleading for each other, such as  
 may add new beauties to every thing that  
 is excellent, give charms to what is in-  
 different, and cover every thing that is  
 deficient. The married pair often take  
 things ill of each other, which no one  
 else would take notice of in either of them:  
 for want of this kind propensity and bias  
 of mind, men should beware of being cap-  
 tivated by a kind of savage philosophy, and  
 women by a thoughtless gallantry: for, as  
 vivacity

vivacity is the gift of women, gravity is CHAP.  
that of men; each of them should keep a XXIII.  
watch upon the particular bias, which  
nature has fixed in their minds, that it *Section*  
may not draw too much, and lead them 9.  
out of the paths of reason; which will  
certainly happen, if the one in every word  
and action affects the character of being  
rigid and severe, and the other of being  
brisk and flighty.

The pains and anxieties of the husband should be relieved by the sprightliness and good humour of his consort; care and chearfulness should go hand in hand. And a family, like a ship that is duly trimmed, wants neither sail nor ballast when these are rightly tempered: but where these precautions are not observed, the man often degenerates into a cynick, the woman into a coquet; the man grows fullen and morose, the woman fantastical and impertinent. The want of judgment or temper in the man, is generally the cause of the unhappy condition of a married state; for as love is generally made in a stile, and with sentiments very unfit for ordinary life, we raise our imaginations to what is not to be expected in human life; and, because we did not before-hand think of the creature we are enamoured of, as subject to dishonour, age, sickness, impatience or fulleness,



CHAP. fullness, but altogether considered her as the  
 XXIII. object of joy, then human nature itself is often  
 { imputed to her as a particular imperfection.

Section Therefore, discretion and good nature are  
 9. { to shew their strength on these occasions;  
 the first will hinder our thoughts from dwelling on what is disagreeable, the other will raise in us all the tenderness of compassion and humanity, and by degrees soften those very imperfections into beauties and objects of lasting love; for, of all disparities, that in humour makes the most unhappy marriages, yet scarce enters into our thoughts, when they are first contracted; so that several that are in this respect unequally yoked, and uneasy for life, with a person of a particular character, might have been pleased and happy with a person of a contrary one, notwithstanding they are both, perhaps, equally virtuous and laudable in their private character. Therefore, before marriage we cannot be too inquisitive and discerning in the faults of the person beloved, nor after it too superficial and dim-sighted. There are often many faults concealed before marriage; so there are some times many virtues unobserved. Let a person be ever so perfect, and accomplished at a distance, we shall find many blemishes and imperfections in her humour, upon a more intimate acquaintance,

ance, which we never discovered or perhaps suspected.

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9.

Therefore, preserve always a disposition to be pleased; and this cannot be supported, but by considering things in their right light, and as nature has form'd them, and not as our own fancies or appetites would have them appear. The man who brings his reason to support his passion, and beholds what he loves as liable to all the calamities of human life, both in body and mind, and even at the best what must bring upon him new cares and new relations, will form himself accordingly, and adapt his mind to the nature of his condition; he will be prepared to be a father, a friend, and advocate; a steward for people yet unborn, and has proper affections ready for every incident in the state of matrimony: he can hear the cries of children with pity, instead of anger; and, when they run over his head, he is not disturbed at their noise, but is glad of their mirth and health, which enables them so to do. But he who takes a young lady to his bed, with no other consideration than the expectation of scenes of dalliance, and thinks of her only as she is to administer to the gratification of desire; as that desire flags, will, without her fault, think her charms and her merit abated. From hence

CHAP. hence must follow indifference, dislike, pe-  
XXIII. vishness, and some times rage and confusion.

*Section* { The man who sincerely loves his wife and  
9. { family, and studies to improve that affection  
in himself, conceives pleasure from the  
most indifferent things; while the married  
man, who has not bid adieu to the fashions  
and false gallantries of the town, is per-  
plexed with every thing that should be  
his only care, enjoyment, and delight.  
Where the affection is well placed, and  
supported by the considerations of duty,  
honour, and friendship, which are in the  
highest degree engaged in this alliance,  
there can nothing arise in the common  
course of life, or from the blows or favours  
of fortune, in which a man will not find  
matters of some delight unknown to an  
unmarried state. Consequently, as the  
husband is disposed in himself, every cir-  
cumstance of his life is to give him torment  
or pleasure. I may venture to say, that a  
fullen wife man is as bad as a good-natured  
coxcomb. Wisdom, with complacency and  
good breeding, will make a man equally  
beloved and respected; but when joined  
with a severe, distant, and unfociable  
temper, it creates rather fear than love in  
our wives. Yet there is nothing so com-  
mon as for men to enter into marriage,  
without so much as expecting to be hap-  
py therein; for, as they seem to propose

to



to themselves a few holidays in the begin-  
 ing of it, so after that they return at best  
 to the usual course of their life, and for  
 ought they know, to constant misery and  
 uneasiness ever after.

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10.

This is the cause of that immediate cold-  
 ness and indifference, or hatred and aver-  
 sion, which attend ordinary marriages that  
 are made up for the sake of money only :  
 and hence it is frequently said, that those  
 marriages generally abound most with love  
 and constancy, that are preceded by a long  
 courtship. Love should strike root, and  
 gather strength before marriage be grafted  
 thereon. As in other affairs ; so in this a  
 long course of hopes and expectations fixes  
 the idea in our minds, and habituates us  
 to a fondness of the person we love ; and  
 as nothing is a greater mark of a degenerate  
 and vicious age, than the common ridicule  
 which passes on this state of life, so it is  
 indeed only happy in those, who can look  
 down with scorn or neglect on the impie-  
 ties of the times, and tread the paths of  
 life together in a constant uniform course  
 of virtue and love.

**X.** There is one particular occasion of  
 unhappy marriages, which, though very  
 common, is not very much regarded. Man,  
 in the time of courtship, and in the first en-

CHAP. trance of marriage, puts on a behaviour, as  
 XXIII. we put on our best clothes on extraordinary  
 occasions ; which is to last no longer, than  
 Section till he is settled in the possession of the fair  
 10. object. All this time, he resigns his incli-  
 nation and understanding to her humour  
 and opinion ; he neither loves nor hates,  
 nor talks, nor thinks, in contradiction to  
 her ; he is controuled by a nod, mortified  
 by a frown, and transported by a smile of  
 that pretty young creature he endeavours to  
 persuade into his possession ; till the poor  
 young lady falls in love with this supple  
 creature, and expects of him the same be-  
 haviour ever after : but, having given up her  
 liberty, in a little time, she finds that he  
 has a will of his own, and that he pretends  
 to dislike what she approves ; and that, in-  
 stead of treating her like a goddess, he uses  
 her like a subject. Thus we find the most  
 abject flatterers, degenerate into the great-  
 est tyrants, over these deceived girls : which  
 naturally fills the spouse with fullness and  
 discontent, spleen and vapour.

Another common occasion of unhappy  
 marriage is, the folly of launching out into  
 extravagant expences, and a more magnifi-  
 cent way of living, immediately upon chang-  
 ing their condition. Is it not common to  
 see the bride and bridegroom, if they happen  
 to be persons of any rank, come into all  
 publick

publick places, and go upon all visits, with CHAP.  
 so gay an equipage, and so glittering ap- XXIII.  
 pearance, as if they were making so many  
 publick entries, at the expence of the pub- *Section*  
 lick treasure? But the gilt chariot, the *10.*  
 coach and six, the gawdy liveries, the su-  
 pernumerary train of servants, the great  
 house, the sumptuous table, the services of  
 plate, the embroidered cloaths, the rich  
 brocades, and the profusion of jewels, that  
 upon this occasion break out at once, are so  
 many symptoms of madness in the happy  
 pair, and prognostications of their future  
 misery, to judicious minds, and to men of  
 experience in this life.

To this I must add the wife, who, upon  
 the least matrimonial difficulty, is exces-  
 sively troubled with fits, and can bear no  
 manner of passion, without falling into im-  
 mediate convulsions or faintings: this is the  
 case, when the husband has good humour  
 to a weakness, and is that sort of person, of  
 whom it is usually said, he is no man's ene-  
 my but his own: one who has too much  
 tenderness of soul to have any authority  
 with his wife; and she, for that reason, too  
 little sense to give him his due authority:  
 the kind wife observes this temper in him,  
 and makes proper use of it to her own  
 liking: but knowing it is below a gentlewo-  
 man to wrangle, she resolves upon an exped-



CHAP. dient to save decorum, and, at the same  
 XXIII. time, to wear her dear to the point ; there-  
 fore, she takes upon her to govern him, by  
*Section* falling into fits, whenever she is repulsed in  
 10. a request, or contradicted in a discourse on  
 any exorbitant demand.

They that marry a beauty of high quality, must expect that she will be as ill-natured as long flattery and an habitual self-will could make her. He who ventures upon such a one, without consideration, will soon find that the charms of this lady want the support of good humour, and complacency of manners : this makes our spark fly to the bottle for relief from his satiety. She disdains him for being tired with that for which all men envied him ; and he never comes home, but it is — Was there no sot that would stay longer ? would any one living but you ? did I leave all the world for this usage ? To which he replies accordingly, — You are very impertinent ! This match is wedlock in its most terrible prospect. From many of these particulars, it is evident, that the most smart pangs which we meet with, are in the beginning of wedlock, which proceed from ignorance of each other's humour, and from want of prudence to make allowances for a change from the most careful respect in publick, to the most unbounded familiarity.

ty in private ; which is the reason that tri-CHAP.  
 fles are commonly occasions of the greatest XXIII.  
 anxiety : for contradiction being a thing  
 wholly unusual between a new married *Section*  
 couple, the smallest instance of it is taken *II.*  
 for the highest injury ; and it very seldom  
 happens, that the man is slow enough in  
 assuming the character of a husband, or the  
 woman quick enough in condescending to  
 that of a wife, till perchance they have  
 both repented of their present condition,  
 and begin to act like disappointed people ;  
 because they think they have all the time  
 of their courtship been talking in masks to  
 each other.

**XI.** This misunderstanding, howe-  
 ver, sometimes, is compromised and settled  
 to the content of both parties ; but where  
 each party is always laying up fuel for dis-  
 sention, and gathering together a magazine  
 of provocations, to exasperate each other  
 with, when they are out of humour, it is  
 a most unhappy circumstance : for, these  
 people, in common discourse, make no scru-  
 ple to let those, who are by, know they  
 are quarrelling with one another ; and think  
 they are discreet enough, if they conceal  
 from the company the matters which they  
 are hinting at by cavelling innuendoes, and  
 groundless reproaches. Thus, it is not un-  
 common to meet with a man, who is ever  
 out

CHAP. out of humour in his wife's company, and  
 XXIII. the pleafantest man in the world every  
 { where else ; the greatest sloven at home,  
 Section when he appears to none but his family,

II. { and the most exactly well-dressed, when he  
 goes abroad. He always leaves his home,  
 as if he was going to court, and returns as if  
 he were entering a prison. So that he that  
 has sense and justice in every thing else,  
 never reflects, that to come home only to  
 sleep off an intemperance, and spend all the  
 time he is there, as if it were a punishment,  
 cannot but give the anguish of a jealous  
 mind to his wife : who, the moment she  
 hears the doors shut after him, throws her-  
 self upon her bed, and drowns the child  
 he is so fond of with her tears, and often  
 frightens it with her cries ; she curses her  
 being ; runs to her glass all over bathed  
 with sorrows, and helps the utterance of  
 her inward anguish, by beholding the gush  
 of her own calamities as her tears trickle.  
 And if she remonstrates with the greatest  
 gentleness that is possible against unhand-  
 some appearances, and that married per-  
 sons are under particular rules ; when he is  
 in the best humour to receive this, she is  
 answered only, that she exposes her own  
 reputation and sense, if she appears jealous  
 of her husband.

Again,



Again, to consider the like misfortune CHAP.  
when it happens on the husband's side, his XXIII.  
jealousy is of so malignant a nature, that it Section  
converts all he takes in, for its own nourish- II.  
ment, into poison. If his wife is of a cool  
behaviour, she sets him on the rack, and it  
is interpreted as an instance of aversion or  
indifference; if she is a fond one, she raises  
his suspicions, and looks upon it too much  
like dissimulation and contrivance to deceive  
him. When the person he loves is cheer-  
ful, her thoughts must be employed on ano-  
ther; and if sad, she is certainly thinking on  
her husband. There is no word or gesture  
so insignificant, but it gives him new hints,  
feeds his suspicions, and furnishes him with  
fresh matters of discovery, where there is no-  
thing to discover. The thoughts of a jealous  
husband are at best in a state of doubtful-  
ness and uncertainty; and are never capable  
of receiving any satisfaction on the advan-  
tageous side; so that his enquiries are most  
successful when they discover nothing: his  
pleasure arises from his disappointments, and  
his life is spent in pursuit of a secret, which,  
if it be his misfortune to find, destroys his  
happiness: for, as jealousy is that pain which  
a man feels from the apprehension that he  
is not equally beloved by the person whom  
he entirely loves; and our inward passions  
and inclinations not being able ever to make  
them-

CHAP. themselves visible, it is impossible for a jealous man to be thoroughly cured of his suspicious distemper.

*Section*

11.

The great unhappiness of this passion is, that it naturally tends to alienate the affection, which it is so sollicitous to engross; because it lays too great a constraint on the words and actions of the suspected person, and at the same time shews that the man has no honourable opinion of her, whom he so ungenerously accuses of crimes, she is entirely ignorant of. And it often draws after it a more fatal train of consequences, and makes the person suspected, guilty of the very crimes, which are unjustly laid to her charge. For, nothing is more natural for such who are treated ill, and upbraided falsely, than to find out an intimate friend that will hear their complaints, condole their sufferings, and endeavour to sooth and assuage their secret resentments against their jealous husbands. Nor is it a wonder, if she who suffers wrongfully in a man's opinion of her, and has therefore nothing to forfeit in his esteem, resolves to give him reason for his suspicions, and to enjoy the pleasure, since she must undergo the ignominy of the crime. This passion takes the deepest root in those, who are conscious to themselves of weakness, old age, deformity, ignorance, or any other infirmity; for these men are so well acquainted

acquainted with the unamiable part of them- CHAP.  
selves, that they have not the confidence to XXIII.  
think they are really beloved; and are so  
distrustful of their own merits, that all fond- *Section*  
ness towards them puts them out of counte- II.  
nance, and looks like a jest upon their per-  
sons, which nature informs them are liable  
to so many objections. On their first look-  
ing in a glass, they grow suspicious and are  
stung with jealousy at the sight of a wrin-  
kle or a grey hair in the eye-brow. They are  
immediately alarmed at the presence of a  
handsome fellow, and every thing that looks  
young or gay turns their thoughts upon  
their wives behaviour and modesty. Tho'  
there is another sort of men, who are most  
liable to this passion; these are the cunning,  
wary, and distrustful tempers, who put a  
construction on each look, and find out a  
design in a smile; they give new senses and  
significations to words and actions, and are  
ever tormenting themselves with fancies of  
their own raising: they generally act in a  
disguise themselves, and therefore mistake  
all outward shows and appearances for hy-  
pocrisy in others. These great refiners upon  
incidents, are so wonderfully subtle and  
over wise in their conceptions, that I believe  
no men see less of the truth and reality of  
things.

They



CHAP. They who desire to live well with a jealous husband, and to ease his mind of its  
 XXIII. unjust suspicions, must never seem to dislike what he himself is guilty of, or to admire any thing, in which he himself does  
 Section I I. not excel another man; for a jealous man is very quick in his application, he knows how to find a double edge in an invective, and to draw a satyr on himself out of a panegyrick on any other person, never troubling himself to consider the person, but to direct the character; and, as he finds more or less of himself in it, he is secretly pleased or confounded. Therefore if his temper be grave or sullen, she must not be too much pleased with a jest, or transported with any thing that is gay and diverting in company. Should his beauty be none of the best, she must be a professed admirer of prudence, or of any other quality he is master of, or at least is vain enough to think he does enjoy it.

The nature of love is delicate, and the anxiety thereof is inexpressible; if every little instance of kindness is not mutual in this sort of commerce: there are things which words cannot express, and a man may not possibly know how to represent, what yet may tear his heart into ten-thousand vexations. It is not the reason of a man's grief,

grief, but its weight that is to be consider-  
ed. She who sets up for an indifference and  
becoming heedlessness, gives her husband  
all the torments imaginable out of meer  
insolence, with this peculiar vanity, that  
she is to look as gay as a maid in the cha-  
racter of a married woman. And though  
her unhappy man is convinced that she  
means him no dishonour; yet he pines to  
death, because she will not have so much  
deference to him as to avoid the appear-  
ances thereof; and she keeps possession  
of his heart without the return of hers.  
When such a wife does the most ordinary  
thing, as visiting her sister, or taking the  
air with her mother, it is always carried  
with the air of a secret: then she will  
sometimes tell a thing of no consequence,  
as if it was only want of memory made her  
conceal it before, and this only to dally  
with the anxiety of her husband: Or rather  
should she not condescend to convince her  
husband of the innocence of her love, and not  
be wholly negligent of what reflections the  
poor man makes upon her conduct (so he  
cannot call it criminal) when at the same  
time a little tenderness of behaviour, or  
regard to shew an inclination to please him,  
would make him entirely at ease? Such  
women deserve all the misinterpretation  
which they neglect to avoid: and they  
who care not whether they are thought  
guilty

CHAP.  
XXIII.  
Section  
II.

CHAP. guilty or not are in the actual practice of  
 XXIII. guilt. I cannot pretend to describe the  
 { circumstance, but it is miserable with this  
 Section aggravation, that it might be easily mended,  
 II. and yet no remedy endeavoured at by the  
 { party that offends.

But as a jealous husband has a particular aversion to winks and whispers; and if he does not see the bottom of every thing, will be sure to go beyond it in his suspicions and fears, and as he will always expect to be his wife's chief confident; so where he finds himself kept out of a secret, he will believe that it is criminal: Therefore, women must be sure to be free and open in their conversation with their husbands, and to let in light upon their actions, to unravel all their designs, and discover every secret, however trifling or indifferent; or his working imagination immediately takes a false hint, and runs off with it into several remote consequences, till he has proved very ingenious in working out his own unhappiness and torment. Many take a kind of barbarous pleasure in the jealousy of those, who love them, insult over an aching heart, and triumph in their charms, which are able to excite so much anxiety; therefore, when other methods fail, the best way will be to let a husband see that she is much cast down and afflicted for the



ill opinion he entertains of her, and the CHAP. disquietudes he himself suffers on her ac-XXIII. count; but let this humour be never carried so far, till this affected coldness and indifference quite kills all the fondness of a lover, for then you are sure to meet, in your turn, with all the contempt and scorn that is due to a behaviour so insolent: It is very probable, a melancholy, dejected carriage, the usual effects of injured innocence, may soften the jealous husband into pity, may make him sensible of the wrong he does you, and work out of his mind all those fears and suspicions that make you both distracted: Or, it may have this good effect, that he will keep his jealousy to himself, and repine in private, either because he is sensible it is a weakness, and will therefore hide it from your knowledge; or, because he will be apt to fear some ill effect it may produce, in cooling your love towards him, or diverting it to other objects. Thus I have laid before you only small incidents, which are seemingly frivolous; but take it from a man, very well experienced in this state, they are principally evils of this nature, which make marriages unhappy, and full of discontent.

**XII.** But what can be said in excuse for those men, who tease and torment another

CHAP. another for no reason but being nearly  
 XXIII. allied to them? Nothing can be more  
 { base, or servile to sink a man so much below  
 Section his reason, than returning evil for good  
 12. { in so open a manner, as that of treating  
 an helpless creature with unkindness, who  
 has had so good an opinion of him as to  
 believe what he said relating to one of the  
 greatest concerns of life, by delivering her  
 happiness in this world to his care, protec-  
 tion, and discretion. Such a man must be  
 abandoned even to all manner of humanity,  
 who can deceive a woman with appear-  
 ances of affection and kindness, for no  
 other end but to torment her with more  
 authority and ease ; nothing can be more  
 unlike a gentleman, than when his honour is  
 engaged for the performing of his promises,  
 (because nothing but that can oblige him  
 to it) to become afterwards false to his  
 word, and be alone the occasion of misery  
 to one, whose welfare he but lately pre-  
 tended was dearer to him than his own  
 happiness. Don't the bitterness of his re-  
 plies, and the severity of his frowns to the  
 tenderest of wives, clearly demonstrate that  
 an ill-grounded fear, of being thought too  
 submissive, is at the bottom of this, as I am  
 willing to call it, affected moroseness. But  
 if it be such as only is put on to convince  
 his acquaintance of his entire dominion,  
 let him take care of the consequence, which  
 will

will be certain, and worse than the present CHAP. evil; his seeming indifference will by XXIII. degrees grow into real contempt, and if it doth not wholly alienate the affections of his wife for ever from him, it will make both him and her more miserable than if it really did. And men would in general be much better humoured than they are, did not they so frequently exercise the worst, where they ought to exert the best turns of their temper. *Section 12.*

It is true, and it is probable from these unhappy cases, that marriage has been one of the common topicks of ridicule, that every stage-scribbler has found his account in: for whenever there is an occasion for a clap, an impertinent jest upon matrimony is sure to raise it. A ridicule that hath been attended with very pernicious effects. Has it not persuaded many a country squire, upon his setting up for a man of the town, to go home in the gaiety of his heart, and beat his spouse? And in general, it represents a kind husband to be no better than a clown, and a good wife as a domestick animal, unfit for the company or conversation of the gay part of life; 'till at last, separate beds, silent tables, and solitary homes, have been introduced by these men of wit and pleasure. Yet I cannot but observe, that there are daily instances of

as



CHAP. as great changes made by marriage, upon  
 XXIII. men's tempers; any passion might be worn  
 out of a family by culture, as skilful  
 Section Gardeners blot a disagreeable colour out of  
 12. a beautiful tulip; an affable temper might  
 be produced out of a shrew, by grafting  
 the mild upon the cholerick; or by in-  
 oculating mirth and melancholy, a Jack-  
 pudding may be raised from a prude.  
 Hence I infer, that it is for want of care  
 in the disposing of our children, with  
 regard to our bodies and minds, that we  
 go into an house and see such different  
 complexions and humours in the same  
 race; and it is as plain as a pike-staff, from  
 what mixture it is, that this daughter si-  
 lently lows, the other steals a kind look  
 at you, a third is exactly well behaved,  
 a fourth a splenatick, a fifth a coquet, and  
 so through the whole family. And I have  
 sometimes known an ill-natured coxcomb,  
 who was hardly improved in any thing but  
 bulk, silence the whole family, as a set of  
 silly women and children, for recounting  
 things, which were really above his own  
 understanding.

I cannot deny but there are perverse  
 Jades that fall to men's lots, with whom  
 it requires more than common proficiency  
 in philosophy to be able to live a tolera-  
 ble life; who being joined to men of warm  
 spirits,

spirits, without temper or learning, are frequently corrected with stripes: but I should rather recommend to those, who are visited with women of spirit, to form themselves for the world by patience at home, than to ruin their own constitutions by eternal vexation: and I would have, if possible, a wife man be contented with his lot, even with a shrew; for when we bear with a froward woman, our patience is preserved, in consideration that a breach with her might be a dishonour to the children, who are descended from us, and whose concern makes us tolerate a thousand frailties, for fear they should redound dishonour upon the innocent offspring. Such are the circumstances, which carry with them the most valuable regards of human life, that may be mentioned for our long suffering and patience with a turbulent woman. Thus when we revolve in our thoughts such catastrophes, there seems to be something so hazardous in the changing a single state of life into that of marriage, that (it may happen) all the precautions imaginable are not sufficient to defend one of the parties from ruin. Would all those that enter into this state, remember that they are joined together for life, and that though the main burthen rests upon the man, and nature has given all the little arts of soothing and blandishment to the female,

CHAP.  
XXIII.

Section

12.

CHAP. that she may cheer and animate her com-  
 XXIII. panion in a constant and assiduous applica-  
 Section tion to the making a provision for his  
 12. family, and the educating of their com-  
 mon children; this is not to be taken so  
 strictly, as if the same duties were not  
 often reciprocal, and incumbent on both  
 parties; but only to set forth what seems  
 to have been the general intention of nature,  
 in the different inclinations and endowments,  
 which are bestowed on the different sexes;  
 for then the marriage state would in general  
 be more comfortable.

When men marry widows, their conversation often turns upon their former husbands; and it is very diverting to hear them relate their several arts and stratagems, with which they amused the jealous, pacified the cholerick, or wheedled the good-natured man, till at last, they sent him out of the house with his heels foremost, according to their way of phrasing it: and then build the management of a husband upon the following doctrines; not to give him his head at first; not to allow him too great freedoms and familiarities; not to be treated by him like a raw girl, but as a woman that knows the world; not to lessen any thing of her former figure; to celebrate the generosity, or any other virtues, of a deceased, by way of re-  
 com-



commendation to her present husband ; to CHAP.  
 turn away all his old friends and servants, XXIII.  
 that she may have the dear man to her-  
 self ; to make him disinherit the children *Section*  
 of any former wife, for their pretended un- 13.  
 dutifulness, and never to be thoroughly con-  
 vinced of his affection, till he has made over  
 to her all his goods and chattels.

**XIII.** But let the case be what it will, there can be no excuse for adultery : and he is a very unhappy man, who does not reserve the most pure and kind affections of his heart for his marriage-bed ; or gives his mistress that kind of affection which was proper for his wife ; and has not for his wife either that, or the usual inclination which men bestow upon their favourites. Avoid this great error, which has rendered so many agreeable men unhappy ; he that is engaged among the dissolute, gay, and artful of the fair sex, a knowledge of their manners and designs, their favours unendeared by truth, their feigned sorrows and gross flatteries, must, in time, rescue a reasonable man from the enchantment ; but in a case wherein he has none but himself to accuse, he will find the best part of a generous mind torn away with her, whenever he takes his leave of an injured, deserving woman. Where there is a woman of merit obliged to receive us

CHAP. kindly, I think it incumbent upon us, to  
XXIII. make her inclination go along with her  
duty to us. And if a man would give him-

Section

14. self leave to think, he would not be so un-  
reasonable, as to expect debauchery and  
innocence could live in commerce together ;  
or hope that flesh and blood is capable of  
so strict an alliance, as that a fine woman  
must go on to improve herself, till she is  
as good and impassive as an angel, only to  
preserve a fidelity to a lustful brute. There-  
fore, there is an assiduous care and cultiva-  
tion to be bestowed upon our passions and  
affections ; for they, as they are the excres-  
cencies of our souls, like our hair and beards,  
look horrid or becoming, as we cut or let  
them grow over our reason : and it is very  
much owing to his being the best, and the  
best beloved of husbands, that a man is the  
most steadfast of friends, and the most agree-  
able. And that wife deserves the most esteem  
and love, whose tongue is always tuned  
by good nature, truth, discretion, and sin-  
cerity : such a one is beautifully described  
by *Solomon*, in 31 chap. of *Proverbs*, be-  
ginning at the 10th, and ending at the 31st  
verse.

XIV. Who can find a virtuous  
woman ? for her price is far above rubies.  
The heart of her husband doth safely trust  
in her, so that he shall have no need of  
spoil,

spoil. She will do him good, and not evil, CHAP.  
all the days of her life ; she seeketh wool XXIII.  
and flax, and worketh willingly with her hands. She is like the merchant ships, Section  
she bringeth her food from a far. She 14.  
riseth also while it is yet night, and giveth  
meat to her household, and a portion to her  
maidens. She considereth a field, and buy-  
eth it : with the fruit of her hands, she  
planteth a vineyard. She girdeth her loins  
with strength, and strengtheneth her arms.  
She perceiveth that her merchandize is  
good ; her candle goeth not out by night.  
She layeth her hands to the spindle, and  
her hands hold the distaff. She stretcheth  
out her hands to the poor ; yea, she reach-  
eth forth her hands to the needy. She is  
not afraid of the snow for her household,  
for all her household are cloathed with scar-  
let. She maketh herself coverings of tape-  
stry, her cloathing is silk and purple. Her  
husband is known in the gates, when he  
sitteth among the elders of the land. She  
maketh fine linnen, and selleth it, and de-  
livereth girdles unto the merchant. Strength  
and honour are her cloathing, and she shall  
rejoice in time to come. She openeth her  
mouth with wisdom, and her tongue is the  
law of kindness. She looketh well to the  
ways of her household, and eateth not the  
bread of idleness. Her children arise up,  
and call her blessed ; her husband also, and  
he



CHAP. he praiseth her. Many daughters have done  
XXIII. virtuously, but thou excellest them all. Fa-  
vour is deceitful, and beauty is vain; but  
*Section* a woman that feareth the Lord, she shall  
14. be praised. Give her of the fruit of her  
hands, and let her own work praise her in  
the gates.

But, to conclude, all theory and descrip-  
tions, all examples and doctrines are in  
vain, and the world will never be in any  
manner of order or tranquillity, till men are  
firmly convinced, that conscience, honour  
and credit, are all in one interest; and that  
without the concurrence of the former, the  
latter are but impositions upon others as  
well as upon ourselves.

CHAP.

# C H A P. XXIV.

## Of *Parents* and *Children*.

### The Contents.

- I. *Of the duty of children.* II. *Of the frequent cause of childrens disobedience; and of their sucking strange women.* III. *Of gaining a child's confidence and affections; and of partial love to children.* IV. *Of the time for children to shew their love to parents.* V. *Of love, and hard-heartedness towards children.*

**I**N all controversies between parents and their children, I must confess that I am naturally prejudiced in favour of the parents: because the obedience of children to their parents is the basis of all government, and is set forth as the measure of that obedience, which we owe to those whom providence hath placed over us in publick stations; it nevertheless happens, that for one cruel parent we meet with a thousand undutiful children. Yet though this is the case amongst us, and it has been too often known that children not only have beaten, but even killed their parents; the Persians are of opinion that no man ever killed his father,

CHAP. father, or that it is possible such a crime  
 XXIV. should be in nature; but that if any thing  
 like it should ever happen, they conclude  
 Section that the reputed son must have been begot-  
 2. ten in adultery, illegitimate or suppositious :  
 and their opinion in this particular shews  
 sufficiently what a notion they in general  
 must have had of undutifulness. But a-  
 mong the Chinese, if a son should be  
 known to kill, or so much as to strike his  
 father, not only the criminal, but his whole  
 family would be rooted out; nay the inha-  
 bitants of the place where he lived would  
 be put to the sword; nay the place itself  
 would be razed to the ground, and its foun-  
 dation sown with salt: for, say they, there  
 must have been an utter depravation of  
 manners in that clan or society of people,  
 who could have bred up among them so  
 horrible a monster.

II. However this may happen in  
 the cases above mentioned: I am well as-  
 sured that putting out children to such  
 strange women, and a parents visible par-  
 tiality, are too often the root of their chil-  
 drens disobedience; and yet it is the daily  
 practice for a woman endowed with all the  
 perfections and blessings of nature, as soon  
 as she is delivered, to turn off her innocent,  
 tender, and helpless infant, and give it up  
 to a woman that is in all probability, nei-  
 ther



ther in health nor good condition, neither CHAP.  
 found in mind nor body, that has neither XXIV.  
 honour nor reputation, neither love nor pity  
 for the poor babe, but more regard for the *Section*  
 money than for the whole child; and ne- 2.  
 ver will take farther care of it than what by  
 all the encouragement of money and pre-  
 sents she is forced to: and if it thrives, this  
 child must imbibe the gross humours and  
 qualities of the nurse, like a plant in a dif-  
 ferent ground, or like a graft upon a diffe-  
 rent stock. A lamb that sucks a goat  
 changes very much its nature, nay, even its  
 skin and the wool into the goat-kind: and  
 shall any one deny the like power of a nurse  
 over a child, by infusing into it with her  
 milk her qualities and disposition, as she suf-  
 ficiently and daily is observed to do?

I could produce many instances from  
 good authorities and daily experience, that  
 children actually suck in the several passions  
 and depraved inclinations of their nurses; as  
 anger, malice, fear, desire, aversion, me-  
 lancholy and sadness. And though such  
 like degeneracies astonish the parents, who,  
 not knowing after whom the child can take,  
 see one to incline to stealing, another to  
 drinking, cruelty, stupidity; yet they are not  
 regarded by those whose greatest concern it  
 ought to be. It is easy to demonstrate that  
 a child, although it be born from the best  
 of

CHAP. of parents, may be corrupted by an ill-tem-  
 XXIV. pered nurse : many children are daily brought  
 { into fits, consumptions, rickets, and other  
*Section* distempers, merely by sucking their nurses  
 2. { when in a passion or fury : for almost any  
 { disorder of the nurse is a disorder to the  
 child, and few nurses can be found in town  
 but what labour under some distemper, or  
 other evil habit of body or mind. An ill  
 husband may, or twenty to one if he does  
 not, bring home to his wife an ill distem-  
 per, or at least disturbance and vexation of  
 mind. Or, as she takes the child out of  
 mere necessity, her food will be according-  
 ly, or else very coarse at best : whence pro-  
 ceeds an ill concocted and coarse food for  
 the child ; for as the blood, so is the milk.  
 And hence I am very well assured proceed  
 the scurvy, the evil, and many other dis-  
 tempers never to be got out of the blood.  
 Add to this how many poor children are  
 daily ruined by careless nurses ; though the  
 least hurt or blow, especially upon the head  
 of a tender helpless infant, may make it  
 senseless, stupid, or otherwise miserable all  
 its life.

To cover the cause of these misfortunes,  
 and to screen themselves from any imputa-  
 tion on this account, mothers, that put their  
 children to nurse, plead their own weak-  
 ness, or that they shall be weakened by  
 suck-

suckling their children : but the general argument, that a mother is weakened by giving suck to their children, is vain and simple. I will maintain, that a mother who has milk sufficient grows stronger by it, and will have her health better, than she would otherwise have had : she will find it the greatest cure and preservative for the vapours, and future miscarriages, much beyond any other remedy whatsoever : her children will be like giants ; whereas otherwise, they are but living shadows, and like unripe fruit : and, certainly, if a woman is strong enough to bring forth a child, she is, beyond all doubt, strong enough to nurse it : and as the very cruelest of brutes tend their young ones, with all the care and delight imaginable, How can she be called a mother, that will not nurse her young child ? We do not call the earth the mother of all things, because she produces them ; but because she maintains and nurses what she has produced. Yet I am not ignorant, that there are some cases of necessity, where a mother cannot give suck ; and then out of two evils, the least must be chosen ; but there are so very few, that I am sure, in five hundred, there is hardly one real instance : for, if a woman does but know that her husband can spare five or six shillings a week extraordinary, she certainly, with the assistance of gossips, will soon persuade

CHAP.  
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Section

2.



CHAP. persuade the good man to send the child  
 XXIV. to nurse, and easily impose upon him, by  
 } pretending incapacity. So that this cruelty is  
*Section* supported by fashion; nature gives place to  
 3. custom; and childrens affections are cor-  
 } rupted, and too frequently alienated from  
 their duty to their parents by this practice.

**III.** Nothing is more beautiful to behold, than an entire, unreserved correspondence between a man of worth and his son; their mutual kindness and affection, give an inexpressible satisfaction to all their acquaintance; and thus sublime pleasure increases by the reciprocal enjoyment: for, it is as sacred as friendship, as pleasurable as love, and as joyful as religion. A state of mind, that does not only dissipate sorrow, which would be extream without it; but enlarges pleasures, which would otherwise be contemptible and disregarded. For this end, children must be kept as much as may be, in the company of their parents, whose presence should be made easy to them, by allowing them the liberties and freedoms suitable to their ages, in their sight: They must not be hindered from being children, or from playing, or doing as children, but from doing ill: they ought to be allowed all other liberties. Again, they should receive all their good things there, and from the hands of their parents:  
 and

and particular care should be taken to hinder CHAP. servants from making court to them, by XXIV. giving them strong drink, wine, fruit,  play-things, and other such matters; which *Section* may make them in love with their compa- 3.  ny; for, they frequently learn from unbred or debauched servants, such language, untowardly tricks and vices, as corrupt their innocent minds, and often breaks their bounden duty. It is a very hard matter to get a good servant; and it will be very lucky to preserve a child from the infection of the vicious; if they be permitted to converse together. And there is nothing that lays a surer foundation of children's ruin, both as to their body and mind, than being used to strong drink; especially, if allowed to drink in private with the servants. But,

Among those inclinations which are common to all men, there is none more unaccountable, than that unequal love of some parents towards their own children. Vanity, and self-love, appear sometimes to have a share towards this effect; and, in other instances, I have been apt to attribute it to meer instinct: but, however that is, we frequently see the child, that has been beholden to neither of these impulses in their parents, in spite of being neglected, snubbed, and thwarted at home, acquire a behaviour, which makes it agreeable to all the

CHAP. the rest of the world. Some excuse may  
 XXIV. be allowed for being particular, when one  
 of the off-spring has any natural defect, be-  
 Section cause the child, if we may so speak, is so  
 3. much the longer the child of its parents,  
 and calls for the continuance of their care  
 and indulgence, from the weakness of its  
 body, or the slowness of its capacity : but  
 there is no enduring to see men enamoured  
 only at the sight of their own impertinen-  
 ces repeated ; and to observe, as we may  
 sometimes, that they have a secret dislike  
 of their children, for a degeneracy from  
 their very vices. Parents do so little under-  
 stand, that they are, of all people, the least  
 judges of their children's merit ; that what  
 they reckon such, is seldom any thing else,  
 but a repetition of their own faults and  
 failings : and those parents, who are inte-  
 rested in the care of one child more than in  
 that of another, no longer deserve the name  
 of parents ; but are, in effect, as childish as  
 their children, in having such unreasonable  
 and ungoverned desires. Such a father has  
 degraded himself into one of his own off-  
 spring ; for, none but a child, would take  
 part in the childish passions of their off-spring.  
 And there is no better method to correct  
 this weakness, than for a father to make it  
 the only pretension in his children to his  
 favour, to be kind to each other ; and to tell  
 them, that he who was the best brother,  
 should be reckoned the best child : this  
 will



will turn their thoughts into an emulation CHAP.  
for the superiority in mutual, kind, and XXIV.  
tender affection : the sons will behave them-  
selves very early with a manly friendship, Section  
and the daughters, instead of the gross fa- 3.  
miliarities, and impertinent freedoms in  
behaviour, usual in other houses, will al-  
ways be treated by them with as much  
complaisance, as any other young ladies of  
their acquaintance : and this great com-  
mand in hiding the first impulse to partia-  
lity, will, at last, improve to a steady jus-  
tice towards them ; and that which at first  
was but an expedient to correct weakness,  
will afterwards be the measure of virtue. Yet,

After all, I must say, that there is no  
kind of affection so pure and angelick, as  
that of a father to a daughter ; for he be-  
holds her both with, and without regard to  
her sex : in love to our wives, there is de-  
fire ; to our sons, there is ambition ; but in  
that to our daughters, there is something,  
which cannot be expressed. The life of  
the daughter is designed wholly domestick,  
and she is so ready a friend and companion,  
that every thing that passes about a man,  
is accompanied with the idea of her atten-  
dance. Again, her sex is naturally so much  
exposed to hazard, both as to fortune and  
innocence, that there is, perhaps, a new  
cause of fondness also arising from that con-  
sideration. A man of a kind disposition,  
very

CHAP. very naturally amuses himself with the pro-  
XXIV. mises his imagination makes to him of the

future condition of his children, and to re-  
*Section* present to himself, the figure they shall

3. make in the world, after that death has cal-  
led him away from them. If his prospects  
of this kind are agreeable, his fondness  
gives, as it were, a longer date to his own  
life; and the survivorship of a worthy man  
in his son, is a pleasure scarce inferior  
to the hopes of the continuance of his own  
being: and he, who can believe of his son,  
that he will escape the follies and indis-  
cretions of which he himself was guilty,  
and pursue and improve every thing that  
was valuable in him, will lay down his  
head with satisfaction. But as the conti-  
nuance of his virtue is much more to be  
regarded, than that of his life; it is the  
most lamentable of all reflections, to think  
that the heir of a man's fortune is such a  
one, as will be a stranger to his friends, a-  
lienated from the same interests, and a pro-  
moter of every thing which he himself dis-  
approved and avoided.

Want of genius is not to be imputed to  
any man; but want of humanity, is inex-  
cusable in a man. Where a young man is  
the companion of drunken clowns, and  
knows no sense of praise, but in the flattery  
he receives from his own servants, his  
plea-

pleasures are mean and inordinate, his language base and filthy, his behaviour rough and insipid ; and, therefore, not to be accounted the successor of a man of virtue, wit, and good manners. But, sometimes, we may attribute the brutal turn, which a young man has taken, to a certain severity and distance, which his father uses towards him ; for, it is possible, such a behaviour in the parent, may occasion in the child, a dislike to those modes of life, which were not made amiable to him by freedom and good nature. Hence it is observable, that the most indifferent thing, has its force and beauty, when it is spoke by a kind father ; and an insignificant trifle, when offered by a dutiful child, has its weight : a passion, I think, not to be expressed, but by the name of transplanted self-love. The enjoyments and sufferings, which a man meets with, are regarded only as they concern him, in the relation he has to some other person, or thing. Our very honour receives a new value to us, when we think, that when we shall be in the grave, it will be had in remembrance, that such an action was done by such-a-one's father or mother. For, though it is not in the power of all men to leave illustrious names, or great fortunes to their posterity, they can very much conduce to their having industry, probity, valour, and justice. Every man is able to



CHAP. leave his son the honour of descending from  
 XXIV. a virtuous man, and to add the blessings of  
 heaven, to whatever he leaves him of his  
 worldly possessions.

Section

4.

IV. I would from hence make the  
 generality of young people apprehend, that  
 when the ancient are past all offices of life,  
 it is then especially the young are to exert  
 themselves in the most laudable duties to-  
 wards them. And I have a present exam-  
 ple of such a daughter, who is the only  
 child of a decrepid father, whose life is  
 bound up in his daughter's. The father  
 has used her from her cradle with all the  
 tenderness imaginable, and has viewed her  
 growing perfections with the partiality of a  
 parent, that soon thought her accomplished  
 above the children of all other men; but ne-  
 ver thought she was come to the utmost  
 improvement of which her natural capa-  
 city was able. He has taught her to read,  
 to dance, to sing, and she uses the melodious  
 spinet to the utmost perfection: but with  
 this only view to divert the old man in his  
 easy chair, when he is out of the pangs of  
 the gout or stone. She makes her filial re-  
 gard to him, her diversion, her business, and  
 her glory; and therefore she declines all  
 overtures of marriage; during her father's  
 life, she will admit into her heart no value  
 for

for any thing that must interfere with her CHAP. endeavour to make his remains of life as XXIV. happy and easy as can be expected in his infirm condition. And though none can be more *Section* regarded among the foremost of the female 4. youths, who consult their glasses, and prepare for balls, assemblies, and plays, either for her person, wit, fortune, or conversation; yet she with a truly heroick resignation, contemns all these entertainments, to sweeten the heavy hours of a decrepid parent. This is the good effect of the parents right management of a child.

This is an example worthy to be praised in the parent, who rightly improved his child according to her natural abilities, which improvement had very happy effects upon his own happiness; and in the child, whose glory was to please her parent: but as among the generality of men, there is something so very surprizing in the parts of a child of a man's own, there is nothing too great to be expected from his endowments, so by that means a good genius is frequently destroyed and a dutiful child is lost. It is not uncommon for a good woman who has but three sons, to expect nothing with more certainty, than that she shall see one of them a bishop, the other a judge, and the third an admiral, through a mistaken

CHAP. principle, that any thing that can happen to  
XXIV. any man's child, is expected by every man for

his own. But they that desire to promote  
*Section* the real welfare of their children must con-

4. sider them in the first place, as corrupt in  
nature as any other, and liable to the same  
misfortunes; and then to have an eye more  
upon the virtue and disposition of their chil-  
dren, than upon their advancement, wealth,  
or honour. Improve their minds with good  
habits, and they will certainly improve their  
fortune and reputation; but on the other  
side, affluence of fortune will not as proba-  
bly produce good affections of the mind,  
without a good and pious education. So that  
when reason interposes against instinct,  
where it would carry either out of the in-  
terests of the other, there arises that happi-  
est intercourse of good offices between those  
dearest relations. According to the opportu-  
nities which are offered to the father, he  
is throwing down blessings on the son, and  
the son is endeavouring to appear the worthy  
offspring of such a parent. The father  
waits the day of his dissolution with a refi-  
gation mixed with delight; and the son fears  
the accession of his father's fortune with dif-  
fidence, lest he should not enjoy it to the  
honour of him that left it. The father  
knows he leaves a friend to the children of  
his friends, an easy landlord to his tenants,  
and an agreeable companion to his ac-  
quaintance;



quaintance; and he believes his sons behaviour will make him frequently remembered, but never missed.

CHAP. XXIV.

Section

5.

V. Would every father remember his own thoughts and inclinations when he was a son, and every son remember what he expected from his father, when he himself was in a state of dependance; this one reflection would preserve men from being dissolute or rigid in these several relations. Let us then have as strict a guard upon ourselves amongst our children, as if we were amongst our enemies. They are apt to make wrong inferences, to take encouragement from half words, and misapply what we may say or do, so as either to lessen their duty, or to extend their liberty farther than is convenient. Let them be more in awe of our kindness than of our power. And above all let us take heed of supporting a favourite child in its impertinence, which will give right to the rest of claiming the same privilege. It is well known that love always gives something to the objects it delights in, and anger deprives the person against whom it is moved of something laudable in him. From this degeneracy therefore, and a sort of self-love, we are more prone to take up the ill-will of our parents, than to follow them in their affections. Thus our anger is more easily transferred to  
our

CHAP. our children than our love : therefore when  
 XXIV. we look round the world, and observe the  
 { many misunderstandings, which are created  
 Section by the malice and insinuation of the meanest  
 5. servants between people thus related, how  
 { necessary will it appear that it were incul-  
 cated, that men would be upon their guard  
 to support a constancy of affection, and that  
 grounded upon the principles of reason, not  
 the impulses of instinct or natural affection  
 only. When they who have no particular  
 concern in them, take a secret delight in  
 observing the gentle dawn of reason in  
 babes ; when their ears are soothed with  
 their half forming and aiming at articulate  
 sounds ; when they are charmed with their  
 pretty mimicry, and surprized at the unex-  
 pected starts of wit and cunning in these  
 minatures of man : What transport may we  
 imagine in the breasts of those, into whom  
 natural instinct hath poured tenderness and  
 fondness for their own blood ! Should not  
 then the bare consideration of paternal af-  
 fection create a more grateful tenderness in  
 children towards their parents, than we ge-  
 nerally see ? and though the laws of God  
 and man did not call aloud, the silent whis-  
 pers of nature ought to be attended to.  
 Does the intense affection of parents to their  
 offspring arise from their resemblances in  
 what they have produced, as that thereby  
 they think themselves renewed in their chil-  
 dren,

dren, and are willing to transmit themselves CHAP. to future generations? Or is it, because they XXIV. think themselves obliged, by the dictates of humanity, to nourish and rear what is placed so immediately under their protection; and what by their means is brought into the scene of misery, of necessity, as this world proves to most men? No. But it is rather the good providence of that being, who in a supereminent degree protects and cherishes the whole race of mankind. Therefore the man, who, notwithstanding any passion or resentment, can overcome this powerful instinct, and extinguish natural affection, debases his mind even below brutality; frustrates, as much as in him lies, the great design of providence; and strikes out of his nature one of the most divine principles that is planted in it. And consequently

Of all hardnesses of heart, there is none so inexcusable as that of parents towards their offspring: an obstinate, inflexible, unforgiving temper, is odious upon all occasions, but here it is unnatural to the highest degree. The tenderness, compassion, and love, which are apt to arise in us, towards those, who depend upon us, is that by which the whole world of life is upheld and supported. God by the transcendent excellency and goodness of his nature, extends his mercy towards all his works; and because his creatures have not such a spontaneous



CHAP. taneous benevolence and compassion towards  
 XXIV. those, who are under their care and pro-  
 tection, he has implanted in them an instinct,  
 Section that supplies the place of this inherent good-  
 5. ness, love, and compassion. So that if the  
 father is inexorable to the child who has of-  
 fended, let the offence be of never so high a  
 nature, let him consider how he can address  
 himself to the supreme being, under the  
 tender appellation of a father, and desire of  
 him such a forgiveness as he himself refuses  
 to grant to his own child?

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## C H A P. XXV.

### Of *Masters* and *Servants*.

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#### The Contents.

CHAP. I. *Of giving characters with servants.*  
 XXV. II. *Of the misconduct of masters towards*  
 Section their servants. III. *Of behaviour to-*  
 wards servants. IV. *Of encouragements*  
 to servants. V. *Of the present licenti-*  
 ousness of servants.

Section I. **I**T is certain that amongst the relative  
 duties we are particularly to regard  
 what those are that distinguish the good  
 master and the obedient servant; but tho'  
 such

such a consideration is the great interest of CHAP.  
both, their duty seems to dwindle away XXV.  
into nothing. The master for his part too Section  
often neglects the servant, or sets him a bad I.  
example; and the servant shall not scruple I.  
to assume the character and similitude of the  
master. All which may be in part accounted  
for, if we do but reflect upon that unjust  
compassion in our masters and mistresses,  
that under a pretence of charity to the  
servants, are so uncharitable to their  
fellow house-keepers, as to distinguish be-  
tween their persons and faults, and so re-  
commend the most blameable with the best  
of characters. There is nothing a man should  
be more ashamed of, than the passing of a  
worthless creature into the service or interests  
of a man who has never injured him. A  
woman indeed is a little too keen in her re-  
sentments, to trespass often this way: but  
we shall sometimes know that the mistress  
and the maid shall quarrel, and give each  
other very free language, and at last the la-  
dy shall be pacified to turn her out of doors,  
and give her a very good word to another  
person. By this means we may see, in a year  
and a half's time, the same face, a domestick  
in all parts of the neighbourhood; faults of  
this kind are generally set to the score of  
good-breeding and good-nature: but how  
would a man bear to have it said to him,  
the person I took into confidence on the  
credit

CHAP. credit you gave him, has proved false, un-  
 XXV. just, and has not answered any way the  
 character I had of him from you?

Section

2.

II. Again, the general corruption of manners in servants is owing to the conduct of masters and mistresses. Some masters are offended at a chearful countenance, and think a servant is broke loose from them, if he does not preserve the utmost awe when they are present. If a servant looks satisfied, such a master asks him What makes him so pert this morning? If a little sour, Hark ye, sirrah, are not you paid your wages? Thus the poor creatures live in the most extreme misery together: the master knows not how to preserve respect, nor the servant how to give it without offending. The master is of so sullen a nature, that he knows but little satisfaction in the midst of a plentiful fortune, and secretly frets to see any appearance of content, in one that lives upon the hundredth part of his income, while he himself is unhappy in the possession of the whole. He gives all his directions, and his mind is revealed by way of contraries: if any thing is to be remembered, with a peculiar cast of face, he cries, Be sure to forget what I order: if he would have his servant make haste back, Do not come these two hours; Be sure to call by the way at some ale-house: and if he sets him any thing



thing to do, which he knows must necessarily take up half a day, he calls ten times in the space of an hour to know whether it be done. The same perverseness runs through all his actions, according as he varies his circumstances. If he has any company, he is forever quarrelling with his servants, on purpose as it were, that he may have an opportunity to beg your pardon for such ill treatment. But one should think that the hectoring, the storming, the fullen, and all the different species, and subordinations of the angry should be cured, by knowing they live only as *pardoned* men; which is a most pitiful condition, and only serves to verify, that uneasy persons, who cannot possess their own minds, vent their spleen upon all, who depend upon them; till at last they become so suspicious, that they submit themselves to the druggery of a spy; they become as unhappy as they make their servants, whom they constantly watch; and differ from them no more in pleasure and liberty than as a goaler and a prisoner. They even submit to lay traps for faults; and no sooner make a discovery, but fall into such language, as degrades them from the character they assume of a master or mistress. Thus the servants being used worse than they deserve, they care less to deserve well than they have done before. Would these gentlemen consider that they do all the mischief that

CHAP.  
XXV.

Section

2.

CHAP. is ever done in conversation, they would re-  
 XXV. form ; for indiscretion does ten times more  
 mischief than ill-nature.

Section

3.

### III.

It is a mistake to think that because servants receive wages, and are so much inferior to us, that therefore they are below our care to know how to manage them. Besides, the inequality which is between us, must not make us forget, that nature makes no such distinction ; but that servants may be looked upon as humble friends, and that returns of kindness and good usage are as much due to such of them as deserve it, as their service is due to us, when we require it. A foolish haughtiness in the style of speaking, or in the manner of commanding them, is in itself very undecent : besides that it begetteth an aversion in them, of which the least ill effect to be expected, is, that they will be slow and careless in all that is enjoined them. And we find it true by experience, that we shall be so much the more obeyed as we are less imperious. Be not too hasty in giving orders, nor too angry when they are not altogether observed ; much less are we to be loud, and too much disturbed : an evenness in distinguishing when they do well or ill, is that which will make our family move by a rule, and without noise ; and will the better set out our skill in conducting it with ease and silence.

To

To imagine that nothing more is neces- CHAP.  
sary than property and superior circum- XXV.  
stances, to support a distinction amongst  
mankind, is a folly that appears in no way *Section*  
so much as in the domestick part of life; 3.  
wherein people are apt to feed their hu-  
mours unto unnatural excrescences, if I may  
so speak, and make their whole being a  
wayward and uneasy condition, for want of  
the obvious reflection, that all parts of hu-  
man life is a commerce, and that, conse-  
quently, there is a duty on both sides. So  
that it is not only paying wages, and giving  
commands, that constitutes a master of a  
family; but prudence, equal behaviour, with  
readiness to protect and cherish them, is what  
entitles a man to that character in the very  
hearts and thoughts of servants. Evenness  
of temper, in a man's own words and ac-  
tions, will easily diffuse itself through his  
whole family and dependants: and he who  
is not master of himself, and of his own pas-  
sions, cannot be a proper master of another  
person. Is it not ridiculous for men to ex-  
pect from their dependants, from the sole  
motive of fear, all the good effects which  
they themselves have not got by a liberal  
education, and affluent fortune, and every  
other advantage of superior life? Or, shall a  
man expect to have his servant just, dili-  
gent, sober, and chaste, for no other rea-  
sons,



CHAP. sons, but for the terror of losing his master's  
 XXV. favour ; when all the laws, divine and hu-  
 man, cannot keep him, whom he serves,  
*Section* within bounds, with relation to any one  
 3. of those virtues ? Believe me, both in great  
 and ordinary affairs, all superiority, which  
 is not founded on merit and virtue, is sup-  
 ported by mere artifice. Families of hu-  
 mourists, and those, who govern them-  
 selves by any thing but reason, are the mer-  
 chandize of flatterers. And an humour-  
 some rich man, is too often dictated in the  
 management of his affairs by make-bates,  
 distant relations, poor kinsmen, and indi-  
 gent followers, who are eternally whisper-  
 ing intelligence of who are true and false  
 to him in matters of no consequence ; till  
 at last, he, perchance, maintains twenty  
 friends, to defend himself against the infi-  
 nuations of one, who seeks after no more  
 than a few cast-off cloaths.

The happiest household of any man, pro-  
 ceeds from the humane regard he has to  
 them in their private persons, as well as in  
 respect that they are his servants and de-  
 pendants : then the aspect of every one in  
 the family, carries so much satisfaction,  
 that it appears he knows the happy lot,  
 which has befallen him in being a member  
 of it under such a master. In other places,  
 servants fly from the parts of the house  
 through

through which their master is passing: on CHAP.  
the contrary, in such a family as this, they XXV.  
industriously place themselves in his way; Section  
and it is on both sides, as it were, under- 4.  
stood as a visit, when the servants appear  
without calling. The consequence of the  
humane and equal temper of the man of  
the house, who, as he also perfectly well  
knows how to enjoy a great estate, with  
such œconomy, as never to be much be-  
fore-hand, is never so troubled in mind,  
as to vent peevish expressions, or give pas-  
sionate or inconsistent orders to those that  
are ready to obey his commands. By these  
means, respect and love go both together;  
and a certain chearfulness in the performance  
of their duty, is the particular distinction of  
the servants.

IV. The giving cast-off cloaths to be  
worn by valets, has a very ill effect upon  
little minds; creates a silly sense of equality  
between the parties, in persons affected  
only with outward things; and has been  
too often attended with bad effects, both in  
regard to the master and servant. Is it not  
ungenteel, to see a young gentleman abu-  
sing his man in that coat, which, a month  
or two before, was the most pleasing di-  
stinction he was conscious of in his own  
person? And it is still more pleasant to dis-  
course of the ladies bounties of this kind;  
not

CHAP. not that a good servant should receive no

XXV. encouragement besides bare wages ; for I

Section much commend him, who shall put it to  
the choice of a good servant, very soon of

4.

being no servant at all. He that can spare

a large fine when a tenement falls, and gives

that settlement to a good servant who has a

mind to go into the world ; or make a stranger

pay the fine to that servant, for his more

comfortable maintenance, if he stays in his

service, is a worthy good master. And as such

a master endeavours, and goes on as fast as

he is able to put his servants into indepen-

dent livelihoods, such encouragement, will

make the next servant as diligent, as hum-

ble, and as ready as he who has been so

amply rewarded : and the master who pre-

serves a respect, founded on his benevolence

to his dependants, lives rather like a prince,

than a master in his family ; and his orders

are received as favours, rather than duties.

And there is something wonderful in the nar-

rowness of those minds, which can be pleas-

ed, and be barren of bounty to those, who

please them : yet even in this commenda-

ble circumstance, care must be taken not to

be hurried away with so strong an impulse

of bestowing, as to confer benefits without

distinction ; and to be munificent, without

laying obligations : for all the unworthy,

who receive from such a one, have so little

sense of this noble infirmity, that they look

upon



upon themselves rather as partners in a spoil, CHAP.  
than partakers of a gift. In such a case, a XXV.  
man knows not which more to wonder at ;  
the mismanagement of the master, or the Section  
impudence of the servant. 5.

V. But now let me tell you, that though there is no part of the world where servants have those privileges and advantages, as in our own country ; though they have no where else such plentiful diet, large wages, or indulgent liberty ; there is no place wherein they labour less : yet among the best sort of people, I have hardly found one happy in their servants. There is no country, where they are so little respectful, more wasteful, more negligent, or where they so frequently change their service. The licentiousness, which has at present prevailed among them, especially among those that serve the gentry and nobility, can be attributed to nothing so much as the custom of giving board-wages. This one instance of false œconomy, is sufficient to debauch the whole nation of servants, and makes them, as it were, but for some part of their time in that quality. They ought to serve with the greatest respect : for, they are either attending in places where they meet and run into clubs, or else, if they wait at taverns, they eat after their masters, and reserve their wages for other occasions, that are not decent to be named.

And

CHAP. And to this I attribute, in a great measure,  
XXV. the frequent robberies and losses which we  
suffer in our houses, and on the high road.

*Section* What is more common among the retinue of  
5. people of quality, when in their revels, that  
is, when they are out of their master's sight,  
than to assume, in an humourous way, the  
names and titles of those whose liveries they  
wear? By these means, characters and distinctions  
become so familiar to them, that it is to this, among  
other causes, one may impute a certain insolence  
among our servants, that they take no notice of any  
gentleman, though they know him ever so well, except  
he is an acquaintance of their master's; and then, perchance,  
must have feed them well upon every visit. Which is  
matter of great astonishment to foreigners, and to all  
such as have visited foreign countries; especially when  
they come near the courts of justice, and the stairs  
towards the supreme assembly, where there is an  
universal mockery of all order; such riotous clamour,  
and licentious confusion, that one would think the  
whole nation lived in jest, and that there were no  
such thing as rule and distinction amongst *Englishmen*.  
And to put the best grace upon this mismanagement,  
and the servants impudence; hence it arises, that  
they are but in a lower degree, what their masters  
themselves are; and usually affect an imitation of  
their manners: so that you have in liveries,

liveries, beaux, fops, and coxcombs, in as CHAP.  
high perfection, as among people that keep XXV.  
equipages of their own. For as there are Section  
men of wit in all conditions of life, mix 5.  
with these people at their diversions, and  
you shall hear coquets and prudes, as well  
rallied, and insolence and pride exposed (al-  
lowing for want of education) with as much  
humour and good sense, as in the politest  
conversation. And as it is a general obser-  
vation, that all dependants run, in some  
measure, into the manners and behaviour of  
those whom they serve, we may frequently  
meet with lovers, and men of intrigue, a-  
mong the lacquies, as well as in the side-  
boxes, or at a masquerade.

F I N I S.







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Instructed, &c. in Two Volumes.

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